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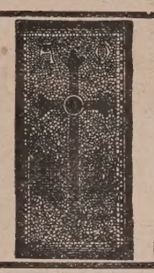

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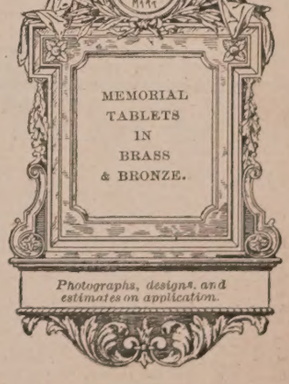

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The Living Church.

SATURDAY, JUNE 20, 1891.

As will be seen in our news column, the Rev. C. M. Beckwith has declined his election to be Assistant-Bishop of Texas. Further reflection has confirmed the decision which he announced in the council at the time of the election.

THE Colonial Bishoprics Fund meeting was postponed at the request of Mr. Gladstone, who, after fifty years' constant service to the cause as treasurer, naturally desired to speak at the jubilee meeting upon a subject covering an experience almost unique.

IT is understood that the name of the Ven. William Day Reeve, Archdeacon of Chipewyan, Athabasca, has been submitted to the Archbishop of Canterbury for the bishopric of Mackenzie River, vacant by the translation of Bishop Bompas to the newly-formed diocese of Selkirk, North-West America.

THE difficulty with regard to the appointment of Canon Barlow to the see of North Queensland in Australia, seems to have been arranged. The Primate has officially confirmed the election. Bishop Stanton, translated from North Queensland to Newcastle, has been enthroned in his cathedral, and on the same day presided at the session of the diocesan synod.

IT is hardly necessary to say that the following is clipped from an Irish paper:

There will be a curious conjuncture on May 24th. It will be Trinity Sunday and the Queen's birthday. This has never happened before, and will never happen again. The last time Trinity Sunday fell on May 24 was in 1812, that is seven years before the Queen was born; the next time it will happen will be in 1959. June 20, the anniversary of the Queen's accession, fell on Sunday in 1886, and will not fall on Sunday again until 1897.

WE regret to learn that Bishop Perry has met with a serious accident which will disable him from duty for several weeks. He was crossing the government bridge from Rock Island to Davenport, on Wednesday night, the 10th inst, when he stumbled over a timber which had been left upon the bridge, falling and dislocating his right shoulder. His left arm was also injured. He is doing well, but the process of recovery will be necessarily slow.

THE Bishop of Western New York speaks with no uncertain sound in the discourse, an extract of which we give this week. Such utterances are timely, and will give Churchmen confidence that the bishops, in the fear of God and not of man, will be true to their trust as custodians of the Faith. Bishop Coxe worthily celebrates the jubilee of his ordination to the diaconate by this noble sermon. We congratulate the venerable defender of the Faith upon the completion of fifty years of faithful service, and we thank him for his unfaltering testimony.

WHY is it that the secular press does not echo it round the country that the students of the General Theological Seminary who made a moonlight flitting to the Paulist Fathers, have returned, tired and repentant. We heard of their going, on all sides; in flaming heads and disjointed adjectives it was placarded until the names of the foolish fellows were as familiar as household words. It was all right, it was in the way of business; the public had a right to know. But why this profound silence over their speedy return to the fold which they left in such hot haste? Who "controls the types," to use a Julian figure, and who furnishes items to the Associated Press? It is to be surmised that to publish the lame and impotent conclusion of the escapades may alienate the alien vote.

IT is reported (says an Oxford correspondent to a contemporary) that the Rev. E. S. Ffoulkes, vicar of St. Mary's, has followed the precedent set by himself on a former occasion, and delated the present Bampton Lecturer, the Rev. Charles Gore, to the vice-chancellor under a statute which gives this power to any one when a preacher within the University or its precinct has propounded anything at variance with the doctrine or discipline of the Church of England. The statute prescribes that the preacher shall furnish the vice-chancellor with a copy of the sermon impugned, which, when he has carefully weighed, he shall call upon six Doctors of Divinity (the Regius professor being one, if he was present on the occasion) to assist in judging of the discourse; if they find the sermon to be obnoxious to the formularies of the Church, they are at their discretion to suspend him from preaching within the precincts of the University (as was done in the case of Dr. Pusey), or compel him (*adigere*) to retract the obnoxious matter.

THE Rt. Rev. Thomas Valpy French, whose death from sunstroke has just been announced, may well rank with the murdered Bishops Patteson and Hannington, amongst the foremost heroes of the mission field which the English Church of this century has produced. Dr. French obtained a first class at Oxford, and a fellowship, devoted himself at once to missionary work, and labored for four-and-twenty years as principal of the Church Missionary Divinity School, at Lahore, Returning to England he became, after the lapse of a few years, the first Bishop of Lahore, and was consecrated in Westminster Abbey in 1877. He resigned his bishopric after ten years' unwearied service, and was, at the time when death relieved him from his ceaseless labors in the cause of humanity, pushing his way single-handed into the centre of Africa on a self-imposed evangelical mission.

NOTHING is more indicative of the fact that, after all, the much-maligned ritualistic clergy are being recognized as the true and faithful servants of the Church than the capitulation of Dr. Ellicott, Bishop of Gloucester and Bristol in the case of St. Raphael's church, Bristol, after having placed that church under an interdict, which meant the closing of it for the long period of thirteen years. The scheme which the Bishop has now drawn up "has been cordially accepted by the trustees," and when we say that among these are Lord Halifax and Dr. Marshall, it is plain that there has been no unworthy or cowardly compromise. All the disabilities laid for so many years upon the Rev. A. H. Ward have been removed, and in due course the church will be consecrated by Dr. Ellicott, and opened permanently for divine service. The parishioners of the new district assigned to the church will be constituted a parish, and the inhabitants are prepared to give a joyful and grateful welcome to the Bishop when he comes amongst them.

THE new Archbishop's short military experiences were gained in the Madras Native Infantry. His commission was dated February, 1847, and he retired in March, 1852. His name is still to be found in the India lists, among the Madras retired officers, as "Lieutenant W. D. Maclagan, Bishop of Lichfield." Dr. Maclagan is not the only bishop who has been translated from Lichfield to York. Bishop Frewen went in 1660, Bishop Bothe in 1452, and Bishop Scrope (who lost his head in the reign of Henry IV.) in 1398. *The Record* says the appointment has not been received with a chorus of approval, but, so far as the general public is concerned, this may in some measure be because Dr. Maclagan is less known outside his own diocese than most of the bishops on the bench. Still, the fact is the more remarkable because Dr. Maclagan's personality is so marked. His early Presbyterian training and his few years in the Indian Army may, in a measure, account for his decided views as to the position and work of the laity as well as his disciplinary methods towards deacons. One of the Bishop's brothers, General Maclagan, is a member of the C. M. S. Committee.

AT the meeting of the Board of Managers of Missions, on Tuesday, June 9th, a report was submitted from the Rev. F. R. Graves, who is returning to China next month, covering the very efficient work that he has done in this country during the last nine months, from which it appears that he has made 131 addresses in 106 places. Dr. Henry W. Boone reports that the medical work centering at St. Luke's Hospital, Hong Kew, is larger than ever before. Dr. Marie Haslep's new wards for women are already full. Dr. Boone also stated the interesting fact that it is proposed by the American and European residents in Hong Kew, Shanghai, to establish a good school for their children, who number more than 1,000. The intention is to erect a suitable modern school building with proper appliances. Dr. Boone has been appointed chairman of the committee. Among others associated with him is the Rev. Mr. Hodges, of the Church of England, who ministers to the English residents. The headmaster is also a Churchman. Bishop Hare's letters were read in full. They give a very interesting account of his reception, and of his movements and work. Much of the information contained in them has already been received and published from other sources. The Bishop had visited ten or twelve congregations in the Osaka district and confirmed about eighty persons. He was expecting to ordain to the diaconate, at an early day, six of the candidates for Orders. Alluding to the Synod of the Japan Church, he says that it sat for five days, the Bishops voting separately and a vote by orders being taken on demand; hasty or radical action being thus impossible. A moderate spirit was dominant throughout. It is his opinion that foreign bishops will be needed for years to come, bishops without territorial jurisdiction, working somewhat after the manner that Bishop Kemper did in early days in the North-West; hopes that once in each decade a native bishop may be introduced into the episcopal college, until there be three, and so the way made clear for the withdrawal of foreign bishops. Bishop Hare writes:

The Church in America has not a man in the ranks of her clergy who would not find in Japan a full, free field for the exercise of his best gifts of heart and mind.

Miss Heath reports that several of the teachers and other employees of St. Margaret's School, Tokyo, have recently been baptized, and that now all the teachers and servants and thirty of the pupils are Christians. From Bishop Ferguson's letters it is patent that the opportunities for work in the Cape Palmas jurisdiction are growing faster than the resources of the Board will enable it to meet the openings by increased appropriations. The Bishop asks for about $5,000 more than last year. The most important matter before the Board was the question of the annual appropriations for the fiscal year, which begins September 1st next. The basis of the appropriations is the amount which has been received by contributions for the previous twelve months, *i. e.*, from June 1st, 1890, to June 1st, 1891. This basis was reported by the treasurer to be, for Domestic Missions, $178,435, and for Foreign Missions, $160,685. There was a proposal to reduce the appropriations because of the lack of funds, but other counsels prevailed, and the appropriations for Domestic and Indian Missions were maintained at the present rates, with the exception of an addition of $500 to Alabama, where the previous allowance of $500 had proved to be altogether inadequate. The summary is as follows: For the domestic work (including work among the Indians, $40,995) the sum of $162,295; for work under the charge of the Commission on Work among the Colored People from general funds, with the understanding that in addition thereto, the Commission is to have the use of all contributions designated for that work, the sum of 40,000; for Foreign Missions (including $3,762 for the support of disabled missionaries and the widows and orphans of missionaries), the sum of $159,841.31; and set apart for central expenses and for the cost of making the work known to the Church, the sum of $33,000.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.

The Southern Deanery met at Grace church, New Lenox, on Tuesday and Wednesday, June 9th and 10th. On Tuesday evening the sermon was preached by the Rev. C. C. Camp, from St. Matt. xxv: 45, "Inasmuch as ye did it not." On Wednesday morning, there was a large attendance at the Holy Communion, at 9:30. An excellent address on "Purity" was delivered by the Rev. H. T. Heister, at 10:30. After a bountiful lunch, served by the ladies at the house of Wm. Gougar, the afternoon was spent in discussing the missionary work of the deanery and in reading an exegesis of Heb. xiii: 3. It was reported that Fairbury had become an organized mission as a result of the work done there, and reports from other places showed continued interest in the work. The Rev. C. C. Camp was elected secretary and treasurer. In the evening, after a short service, addresses were made by the Rev. C. C. Camp, the Rev. C. R. Hodge, Mr. P. K. Hammond, and the Rev. Dr. Phillips, the dean. Besides those mentioned, there were present the Rev. Mr. Averill, deacon, and Mr. J. F. Yates, lay reader, also several visitors from Manhattan and Joliet. New Lenox and Manhattan are at present without a rector, and the interest taken in the deanery meeting was most hopeful and encouraging. The next meeting will be held (D. V.) in Farm Ridge, in September.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—For several years St. Michael's church, of which the Rev. Dr. Peters is rector, has held an annual service for the children of adjoining institutions, including the Leake and Watts Orphan House, the New York Orphan Asylum, the Sheltering Arms, the Shepherd's Fold, and the Children's Fold. The service this year was probably the last of the kind that will be held in the old building. It was largely musical. Dr. Peters addressed the children, and was followed in an object lesson by Mrs. Perry. The children crowded the church. One of the features for the occasion was an offering to place a carved rector's stall in the new St. Michael's. To the surprise of everyone the sum of this object has, mostly by little offerings, reached nearly $200.

The first anniversary of Bethesda Home was held June 2nd. The Home is an outgrowth of the White Cross League.

On Sunday, June 7th, the baccalaureate service of the graduating class of Columbia College was held in the evening at St. Thomas' church. There were present in the chancel the Bishops of New York and Long Island, the Rev. Dr. John W. Brown, rector of the parish, the Rev. W. W. Kirkby, and the Rev. Dr. Morgan Dix. President Low, with a number of members of the college faculty, and the college students, was in attendance. After a shortened form of Evening Prayer, Bishop Littlejohn preached the baccalaureate sermon on the subject, "Some of the ethical faults and failures of modern knowledge." The service was closed with a benediction by Bishop Potter.

On St. Barnabas' Day, the 25th anniversary of the Home for Incurables, was held at its buildings at Fordham. The services began with exercises in the chapel, at which addresses were made by the Rev. John W. Brown, D. D., Gen. Wager Swayne, and the Rev. W. M. Smith. Dr. Jones, the superintendent, reported that 254 patients had been in the house during the year, the average per day having been 175. The treasurer reported receipts of $50,977.36, and expenditures of $55,453.57. The officers of last year were re-elected.

SING SING.—The annual prize declamations took place at St. John's School on June 8th, followed by a gymnastic prize contest.

ANNANDALE.—On Sunday, June 7th, the new ward masters of St. Peter's Brotherhood of St. Stephen's College were installed. On Tuesday last the prize speaking for the McVickar prize in oratory took place in the library building. William Almond Robertson, who, it is understood, goes to the General Theological Seminary next autumn, heads the graduating class.

RHODE ISLAND.

THOS. MARCH CLARK, D.D., LL.D., Bishop.

The diocesan convention was held Tuesday and Wednesday, June 9th and 10th, at old St. Michael's, Bristol, a parish organized early in the 18th century. The Holy Communion was celebrated by the Bishop, assisted by several of the reverend clergy. The music was finely rendered by the choir of men and boys from Trinity church, Bristol. The sermon was preached by the Rev. Henry Bassett. His text was St. Luke v: 7, "And they beckoned unto their partners which were in the other ship, that they should come and help them."

When the Bishop declared the convention duly organized, the Rev. Samuel H. Webb was re-elected secretary. The application of St. Ansgarius parish, Providence, for union with the convention, was favorably reported upon and it was admitted. This has for several years been a Swedish mission, but is now building a new, costly church through the generosity of Mr. Harold Brown. The Bishop's annual address announced that 617 had been confirmed by him in the diocese during the year, and 402 in Massachusetts. Bishop Clark has seemingly renewed his youth, and probably no Bishop of his age does more work than he has been doing the past year. Four cornerstones of churches have been laid, and one church consecrated: St. Ann's-by-the-sea, at Block Island. Four have been ordained to the priesthood. There are two postulants and seven candidates for Holy Orders. After referring to deaths among the Bishops of the Church and among the former members of the convention, the Bishop renewed his appeal for the Episcopal Fund. He alluded to the Churchman's Club organized by the laymen of the diocese, spoke of the need of endowments for St. Mary's Orphanage and St. Elizabeth's Home, discussed the subject of burial reform, and the general condition of the diocese.

The committee of Audit and Finance were empowered and directed to petition the General Assembly of the State for an amendment to the charter of the convention, enabling it to hold property "not exceeding in value the amount of one million dollars." This is significant when at present $100,000 is the limit. The secretary was directed to procure a seal for the convention, the design to be approved by the Bishop.

In the evening, a largely attended missionary meeting was held under the auspices of the Board of Missions. Diocesan missions was the theme of the various speakers, and a new interest seemed to be manifest.

The proceedings of the second day were largely taken up with discussion in regard to two canons for the convocation system, the Committee on Canons having reported one and the Rev. Wm. S. Chase having introduced the other. The second was finally adopted. This new canon makes the convention the Board of Missions and divides the diocese into three convocations. The whole canon is said to be modeled after the missionary canon of the diocese of New York. The convocations are to be organized in September.

The Standing Committee was for the first time elected by the Australian method of balloting, and as follows: The Rev. Messrs. George J. Magill, George McC. Fiske, S. T. D., Daniel Henshaw, S. T. D., Daniel Goodwin; Messrs. John Nicolas Beam W. W. Blodgett, John H. Stiness, and T. P. I. Goddard. The next convention will meet at Grace church, Providence.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—On the evening of Sunday, June 7th, the last of the musical festivals of the season was held in St. John's church. Special hymns and anthems were rendered suitable to the Trinity tide. The vested choir was under the direction of Mr. Chas. H. Thompson. An annual choir festival will be held All Saints' Day.

The closing social re-union of the season took place at St. Peter's church, Thursday evening last. A notable feature of the occasion was the act of parochial fellowship extended to those who were recently confirmed. The rector, the Rev. Lindsay Parker, delivered an address of welcome, and Mr. Silas Giddings spoke on behalf of the vestry. Musical selections were rendered, followed by refreshments and social conference.

The commencement of St. Catherine's Diocesan School was held June 4th. The annual musical exercises took place in the afternoon. In the evening a large audience gathered to witness the graduation of the senior class, numbering five young ladies. In the absence of the Bishop, the Rev. Turner B. Oliver, vice rector, presided. The Rev. Mr. Roche made the annual address to the school. After the reading of the graduating essays, the Rev. Mr. Oliver distributed the diplomas, and awarded the annual prizes. The gold medal known as the Bishop's prize was given to Miss Marguerite H. Johnson, and the Sisters' prize to Miss Laura Davis. The school is conducted by the sisterhood of St. John the Evangelist. A branch summer school at Holderness, N. H., known as St. Catherine's in the Mountains, is maintained during vacation.

St. Michael's church, in charge of the Rev. Thomas McClintock, has recently established a branch of the Girls' Friendly Society. On last Wednesday evening, the society held a social gathering at Tuttles' Hall. Other societies of the church are in a flourishing condition.

A choir festival was held at the church of the Redeemer, last Thursday evening. Service was conducted by the Rev. Stevens Parker, D. D., rector, and the Rev. Ferris Tripp, assistant minister. The vested choir, under the direction of Mr. S. B. Seabury, organist, and C. J. Fitzhugh, choirmaster, rendered selections from Gaul's "Holy City," with solos, quartetts, and choruses. The offertory was Barnby's "King All Glorious," and the recessional, "Forever with the Lord," to a setting by Mr. Fitzhugh. There was a large congregation.

GLEN COVE.—The vestry have accepted the resignation of the Rev. I. M. Pittinger, from the rectorship.

GARDEN CITY.—Founder's Day was celebrated Wednesday, June 10th, by a special service in the cathedral, the preacher being the Rev. Chas. R. Baker. The service commemorates annually the foundation of the cathedral schools through the benefactions of the Stewart estate. In the afternoon, commencement exercises took place at St. Mary's school for girls. Bishop Littlejohn presided, supported by Dean Cox, and many of the clergy were present. After the graduating essays had been read, an address was made by the Rev. S. S. Roche. The Bishop presented the prizes. A *musicale* took place at 4 P. M., and a gymnastic exhibition in the evening.

QUEENS.—Mrs. Nicholas Doughty has donated a site for a new edifice for St. Joseph's church. It is estimated that the building will cost $10,000.

EASTHAMPTON.—Services for the summer season were begun at St. Luke's church, Sunday, June 7th, under the charge of the Rev. Chas. H. Gardiner.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

The annual convention was held in St. Andrew's church, Meriden, Tuesday, June 9th. The attendance of the clergy and lay delegates was exceptionally large. Morning prayer was read by the Rev. J. H. George, Archdeacon of Lichfield county. The sermon was preached by the Rev. Dr. Tatlock, from Eph. iv: 13. After the celebration of the Holy Eucharist by the Bishop, the meeting was called to order by the chairman. After consideration and adoption of the new rules of order, a recess was taken till 3 o'clock. A bountiful collation was served by the ladies of the parish in the City Hall. The Rev. M. K. Bailey, of Torrington, was re-elected secretary, the Rev. F. W. Harriman and the Rev. F. B. Whitcome were appointed assistant secretaries. All Saints' Memorial church and Grace church, Norwalk, were admitted into union with the diocese. Various reports were then read.

After these followed the Bishop's annual address. Among many things said by him, we note the following: Speaking of the events of his 40 years' service in this diocese as a Bishop, he said: "They exhibit that gradual but certain growth which is sure to follow patient and faithful labor on those orderly lines and methods of Church work, which, with whatever adaptations to 'diversities of countries, times, and men's manners,' are still grounded on and keep fast hold of great principles and laws that never change and can never be safely abandoned. From 1851 to 1891, in the diocese of Connecticut, 41,166 persons have been confirmed, 96 new churches have been consecrated, and 42 re-opened with special services after repairs and enlargements. The ordinations number 338 deacons and 271 priests. The number of communicants in 1851 was 8,917; the number in 1890, the figures of the present year not being yet available, was 25,650. In 1851 there were 110 names on the clergy roll; this year there are exactly 200, including six names which appeared on the list 40 years ago." Regarding the work during the past year, the Bishop said he had made 128 visitations, preached and made addresses 185 times and confirmed 1,559 persons. One clergyman of the diocese has died, the Rev. Sheldon Davis, a man who "had done much hard work and rendered much faithful service for Christ and his Church." Seven persons have been ordained deacons for this diocese and three at the request of Bishops of other dioceses, and 8 deacons advanced to the priesthood; 12 clergymen have been received into the diocese and 16 dismissed to other dioceses. The present number of candidates is 17.

After the address, the following clergymen were elected a Standing Committee for the ensuing year: The Rev. Messrs. E. E. Beardsley, D. D., LL. D. Wm. Tatlock, D. D., S. O. Seymour, E. S. Lines, and Sam'l Hart, D. D.

Mr. Barton Mansfield, of New Haven, secretary and treasurer. The registrar of the diocese, the Rev. Sam'l Hart, D. D., Hartford, was re-elected.

Mr. Frederick J. Kingsbury was re-elected treasurer of the diocese.

The meeting was a very pleasant and quiet one, mainly devoted to the transaction of routine business; two events worthy of special notice occurred, one was the introduction of a resolution by J. H. E. Heston, of New Haven, as follows:

Resolved, That the Convention extends its congratulations to the Bishop of the diocese on the completion of the 40th anniversary of his consecration as Bishop in the Church of God, and desires to spread upon its records its appreciation of his faithful and successful work during the entire period of his episcopate, with the earnest prayer for his long continuance among us.

This was adopted by a rising vote. The 40th year will be completed next October. The other resolution was introduced by Judge Glenn, of Fairfield, and was as follows:

Resolved, That it is the sense of this Convention that the World's Fair or Columbian Exposition to be held by the United States, in the city of Chicago, A. D. 1893, should not be opened on Sunday.

Resolved, Further, that it be and hereby is directed to forward a copy of this resolution, duly certified and endorsed, to the proper committee of said Exposition having the matter to which it relates in charge.

It was passed unanimously. The Convention adjourned *sine die* at 6:30 Tuesday morning.

TEXAS.

ALEXANDER GREGG, D.D., Bishop.

The secretary of the council of the diocese has received the following communication in response to the notification to the Rev. C. M. Beckwith of his election as Assistant Bishop of Texas.

HOUSTON, TEXAS, June 4.

R. M. Elgin, Esq., Secretary of the Council of the Diocese of Texas:

MY DEAR SIR: The action of the dio-

cesan council by which I was elected the Assistant-Bishop of Texas has received my most earnest consideration. An anxious searching after the path of duty has not led me to alter the decision first expressed to the clergy and laity in council assembled. I have in this matter of momentous importance to the diocese and weighty responsibility to myself endeavored to preserve a conscience void of offense towards God, and my most earnest trust is that in declining the call of the diocese, I am guided by the great Bishop of the Church. I will be pardoned an expression of unfeigned sorrow whereever this decision shall occasion disapapointment to my brethren of the diocese or to those who from beyond its borders have wished me God speed. Sincerely,

C. M. BECKWITH.

OHIO.

WILLIAM A LEONARD, D.D., Bishop.

The second quarterly session of the Sunday School Institute of Cleveland Convocation was held in Grace church, Cleveland, on Tuesday, the 9th inst. The Very Rev. Dean Munson presided. A demonstration of the teaching of Bible geography in the Sunday school was made by Prof. Whitman, of Adelbert College. Mr. W. W. Williams, of *The Church Life*, treated of Bible instruction of adult classes; the instruction in the infant department being by Miss Jennie Ketchum, and the use of the geographical black-board in the Sunday school by Mr. W. R. Story. After lunch in the parish house, there was an interesting informal table talk on Sunday school work, the general sentiment being strongly in favor of our distinctive Church teaching in principles and doctrine. Evening Prayer was then said, with the fine vested choir in full force, the officiating clergy being the rector of Grace church, the Rev. E. W Worthington, the Rev. E. H. Wellman, and the Rev. T. A. Waterman. Mr. John Thomas, superintendent of St. Paul's school, delivered an address on "Love as the motive power in Church work," the closing remarks being by Bishop Leonard, who drew some touching lessons from the life of Gen. (Chinese) Gordon, with applications to the lives of all enlisted as Christ's faithful soldiers and servants. Questions sent in bearing on Sunday school work were answered by Dean Munson, Dr. C. S. Bates, and Mr. W. W. Williams. As a method of "lengthening cords and strengthening stakes" among the young Churchmen of Ohio, the Institute was unanimously considered a success.

KENTUCKY.

THOS. U. DUDLEY, D. D., D. C. L., Bishop

The Standing Committee of the diocese, on the 28th ult., confirmed the election of the Rev. Dr. Phillips Brooks to the diocese of Massachusetts. It is understood that the vote was not unanimous, but stood three for, and two against, the confirmation.

The Bishop is away, but at work. On the 31st, he preached the sermon at the consecration of the church at Johnstown, Pa., and after that he will be busy about the colored work, and with matters entrusted to his care.

The Rev. R. E. L Craig, recently ordained to the priesthood, will serve Christ church, Louisville, during the absence of the rector for the summer, and the Rev. Roger Peters will take the rector's duties at Calvary during the same time.

Bishop Dudley, in his address to the diocesan council, gave the following statistics of his official acts during the year: Sermons preached 136, addresses made 66, Holy Communions celebrated 29; Baptisms, infant 10, adult 5; Confirmations 63, persons confirmed 579, besides 31 in other dioceses: marriages 2; burials 4; ordinations of deacons 2; churches consecrated 1; rectors instituted 1.

The church of the Nativity, Maysville, has lately been handsomely improved, both as to its exterior and interior. New carpets and furniture have been supplied. The chancel and choir screen are of oak, a beautiful altar retable and reredos, a brass chancel rail, a bishop's chair, priest's stall, and credence table for the sanctuary; also a brass eagle lectern, priest's stall, and prayer desk for the choir, all recent gifts and mostly memorials, have been added, which, with the altar brasses and Communion service already possessed, places this church as one of the finest and best appointed in the diocese.

The mission recently opened at Middleborough has completed a fine stone building and a frame rectory upon the lot lately donated by the Middleborough Town Company, which also furnished the rough material for the church building. The church was opened for its first service during Lent, and on Easter Day a grand jubilee service was held, the church being handsomely decorated. At the celebration of Holy Communion, upwards of 100 partook. The day was one of great rejoicing among the parishioners. The floral display was very elaborate. The expenditure thus far has been about $4,200. The church will be named St. Mary's, and the outlook for Church growth is very favorable, being situated in the central part of the town, which has now upwards of 6,000 inhabitants, indicating rapid progress and prosperity. The corner-stone of the church was laid Nov. 24, 1890.

HENDERSON.—Bishop Dudley recently administered the apostolic rite of Confirtion to 15 candidates at St. Paul's church, and in the afternoon at St. Clement's, to two colored candidates. This latter case is noted as being the second class of colored candidates ever confirmed in this city, and is the fruit of the labors of the Rev. Churchill Eastin, the priest in charge of the mission. It draws attention to the work done in the parish school in connection with St. Clement's. This school was founded and is sustained by a wealthy New York lady, formerly of this city. Here some 60 pupils are taught not only the rudiments of a common school education, but are instructed in house-keeping, sewing, etc., and the boys are taught substantial trades. Competent colored teachers, graduates of industrial schools, are employed. The school is opened daily by the Rev. Churchill Eastin with a prayer service.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

ST. ALBAN'S.—Bishop Bissell, D. D., visited St. Luke's parish, the Rev. A. B. Flanders, rector, the second Sunday after Trinity, and administered the rite of Confirmation to a class of 11, and celebrated the Holy Communion at the 10:30 A. M. service. At 7 P. M. there was choral Evensong and an address by the rector to the newly-confirmed from the text, "Thou God seest me."

BENNINGTON.—Taft Commandery No. 8, Knights Templar, with the Grand Commander of the State, attended Ascension Day services at St. Peter's church. The sermon was preached by the Rev. Wm. Bogert Walker, rector, who is also Grand Prelate.

On Monday evening, May 25th, the Rt. Rev. W. H. A. Bissell, D. D., administered the rite of Confirmation to 11 candidates, making 62 confirmed in the three years of the present rectorship. The Bishop's address was unusually eloquent, and delivered with great fervor.

MASSACHUSETTS.

LENOX.—The Western Convocation met in Trinity church, Lenox, on Tuesday and Wednesday, June 2nd and 3rd. About ten clergy were in attendance. At the supper served at the Curtis Hotel, on the first day's session, an instructive and profitable paper was read by Colonel Richard Auchmuty, of New York, on "Trade Schools." The celebration of the Holy Communion was at 10:30 a. m. on Wednesday, when the Rev. Chauncey B. Brewster, of Brooklyn, preached the sermon.

BOSTON.—The Church of the Advent has been making very extensive improvements of late, and when these are finished, it will be one of the most attractive ecclesiastical structures in this city. The Rev. Wm. B. Frisby, with his two assistants, has increased the interests of the parish and enlarged the accessories of Church work carried on by it. In no parish are there more quiet but valuable undertakings prosecuted, and it is noted for the beauty and devotional spirit of its services. The Baptistry lately completed, and given as a memorial of Horatio Bigelow, by his widow and children, is an exquisite piece of workmanship. It is now proposed to complete the tower to a height of 78 feet, and this has been made a memorial of Thomas Nelson, and is given by his widow. A chime of bells is also to be furnished, and this, with other gifts, already presented, will make the edifice the most complete in the diocese.

Mrs. B. H. Paddock will vacate the episcopal residence on Chestnut street, in July, and remove to Detroit, Michigan, where her married daughter resides. Miss Emily Paddock will make her future home with her brother, the Bishop of Washington.

The Rev. E. E. Atkinson, of Boylston station, will go abroad for his vacation, and the rector of Emmanuel church, the Rev. Leighton Parks, leaves in July for a trip in England and the Continent.

The annual festival of the Boston branch of the Guild of St. Barnabas took place Wednesday evening, June 10th, in the church of St. John the Evangelist. The sermon, based upon Romans viii: 19, was delivered by the Rev. Phillips Brooks, D.D. A reception followed in the Sunday school-room, where were present a greater part of all the nurses in Boston and its vicinity.

NEW BEDFORD.—The Rev. A. E. Johnson laid the corner stone of St. Martin's church on June 1. The new church is the outcome of Olivet Mission, which was served for some time by the late Rev. Milton Peck.

WOOD'S HOLL.—The Rev. Henry H. Neales, rector of the church of the Messiah, died at the Massachusetts General hospital, of cancer in the stomach, on Monday, June 1st, and was buried Thursday, June 4. He has been a patient sufferer for months, and was a well beloved, earnest, and devout servant of the Lord.

SWAMPSCOTT.—The Rev. Paul Sterling, who has resigned the church of the Incarnation, Lynn, has taken charge of the new mission in this place. Services are held every Sunday morning at Odd Fellows' hall, and about 50 persons have pledged themselves to support them. William J. Iverson, one of the members of the choir of the church of the Incarnation, will have charge of the music.

NORTH ADAMS.—St. John's church will be enlarged at an expense of $10,000. The extension will be of stone, 40 feet long, and the land for it has been presented by Mrs. Hiram Sibley. A new chancel will be built and accommodations made for a vested choir. Another person interested in the parish has given a memorial window made by Tiffany, of New York.

BEACHMONT.—The mission here has reason to be thankful to Almighty God for His loving watchfulness and care since its organization five years ago. Feb 8, 1885, the first Church service in this village was held at the Union Congregational church, by the Rev. J. S. Beers, general missionary of the diocese, and on almost every succeeding Sunday by different clergy from Boston and elsewhere: this continued for two years, when the arrangement proving unsatisfactory, on Feb. 13, 1887, a change was made to Associates' Hall. Nov. 8, 1885, Rev. J. C. Hewlett was called to the pastorate and continued until Nov. 28, 1886, at which time he resigned, when the Rev. H. G. Wood, of Sharon, Penna., the present efficient pastor, accepted a call. Upon commencing his duties here the Rev. Mr. Wood came to the conclusion that a church building was essential to the future growth of the Church, and in conference with Mr. F. S. Howard, Church warden (to whom belongs the credit of establishing the services of the Church in this village), treasurer Jacob Smith, and several other communicants, it was decided to commence building operations at once. Oct. 26, 1887, ground was broken: Apr. 14, 1888, the corner stone was laid, and on Christmas day, Dec. 25, 1888, the first service was held in the chapel, at that time only about half finished. June 24, 1889, the first service in the church proper was held by the late Bishop of the diocese, assisted by Rev. Mr. Wood, and, as may be supposed, was a very happy occasion to the mere handful of communicants who had worked so hard for the result now attained. April 12, 1886, the mission was regularly organized and the name of St. Paul adopted. During the five years of existence the debt has been reduced to $1,200, and the church has been presented with pews, organ, and many other gifts. St. Paul's Guild (consisting of male parishioners), was formed Oct. 20, 1890, since which time it has done noble work in assisting the pastor and church officers in maintaining the services regularly every Sunday, and helping them in a financial way many times. The Society of Church Workers (lady members) has been in existence for five years, and right heartily have they helped along the good work. A Sunday school has been carried on, under the efficient superintendency of warden Howard, ever since the church started, and has been and is growing steadily all the time. The mission owes much of its prosperity to the Rev. Mr. Wood, whose self-sacrificing and noble efforts have brought it up to its present very satisfactory condition, the past year being the most prosperous in the history of the mission.

ARLINGTON.—The Rev. Frederick Pember has succeeded in lifting the mortgage of $1,000 upon the land, and freeing St. John's church from debt. The congregation have raised a fund of $700 for a parish house.

The annual meeting of the Gallaudet Society for deaf-mutes was held in the church of the Good Shepherd on Wednesday evening, June 10th. Messes. Helen Keller and Edith Thomas, the well known blind deaf-mute girls, were present, and gave several specimens of their progress in study. Addresses were made by the Rev. Messrs. George S. Converse, W. D. Roberts, and George J. Prescott. The Rev. I. Stanley Searing made the interpretations in the sign language.

The Rev. Leighton Parks has been appointed one of the preachers at Harvard University for the coming year.

The Eastern Convocation has been postponed to June 22nd and 23rd, at Gloucester, on account of the ordination service at Cambridge, June 17th.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

The convention met on June 10th at St. Paul's church, Kittanning, but it was preceded by several preliminary meetings. On Monday, June 8th, there was an evening service, with address by the Rev. John Crookar White, D. D, upon "How to think in these days about the Bible," and by the Rev. Mr. Angel, upon "How to think in these days about the Church." The congregation at this and all other meetings in connection with the convention, was large. On June 9th, a "Church Unity" meeting was held, and addressed by the Rev. Marison Byllesby, and by the Rev. J. D. Herron, appointed speakers, and afterwards, several volunteers spoke, among others, the Rev. Mr. Bedinger, of the church of St. Peter, Salem, Mass.

Wednesday morning the convention was opened by a celebration of the Holy Communion at 9 o'clock, the Bishop being celebrant, and the music being furnished by the very efficient choir of St. Paul's. Immediately after, there came the appointment of various committees. At 12 M., the Bishop read his address, a record of very great spiritual and material advancement upon the part of the diocese during the past year. Over 1,000 have been confirmed, and the number of communicants has reached 10,000. A number of new churches have been consecrated, most notably, St. Mark's, Johnstown, and Christ, Meadville. The Bishop urged increased care and attention upon the part of the clergy to the matter, form, and fact, of Baptism, especially in regard to the increasing number coming to the Church from the sects.

A recess was taken until 2 o'clock, when the Committee on Canons made its report, which elicited considerable discussion, the brunt of which was borne by Mr. Burg wyn and Mr. Metcalf. The Board of Missions made a most encouraging report, as also did the treasurer of diocesan missions, there being but a small deficit of $300, which was made up by the convention at once. Of the contributions $2,600 came from the children of the diocese.

On Wednesday evening there was a missionary meeting at which the Bishop presided, and which was addressed by Mr. Foster, the treasurer, the Rev. Dr. Ryan, and the Rev. Messrs. Israel and Bragdon.

The next day being St. Barnabas' Day, there was a celebration of the Holy Communion, the Bishop being celebrant. The election of officers was the chief business before the convention. N important change was made except that the Rev. Dr. Crumpton, now in his 93rd year, resigned from the Standing Committee, and the Rev. Rogers Israel was elected in his stead. On Thursday evening there was a meeting in behalf of the Woman's Auxiliary, which was addressed by the Rev. Messrs. Webbe, Bragdon, and Mesny. On Friday evening the subject of "Lay co-operation in parish work" was discussed by the Rev. Messrs. Wightman, McKay, and Bold.

SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

Bishop Vincent administered Confirmation in Trinity church, Columbus, on Sunday morning, May 31st. In the class of 42 persons (24 belonging to Trinity church, the remainder to St. Paul's and the church of the Good Shepherd),were three deaf-mutes of the Rev. Mr. Mann's mission. A congregation of 40 "silent" people worshipped with him in the afternoon in the chapel. Mr. Mann baptized a child of deaf-mute parents; and officiated twice at the Ohio School for the deaf.

GEORGIA.

As announced in our last issue the Rev. Dr. Gailor, who was recently elected Bishop of Georgia, has declined. His letter to the committee of the diocese is as follows:

ESTILL SPRINGS, June 4, 1891.

The Rev. H. K. Rees, Z. D. Harrison, Committee:

Gentlemen:—When you first waited upon me with the formal notification of my election to the Episcopate of Georgia I told you that it was impossible for me to see that divine direction without which no man could accept so solemn a responsibility. At your urgent request I have left my home, and have waited another week, and now feel compelled to adhere to my original decision.

For one who believes as deeply and truly as I do in the divine institution and the necessity of the Episcopate, this letter is a bitter trial. Profoundly moved as I am by the expressed confidence of the people of a great diocese, the determination which has forced itself upon me humbles me in the dust. And yet I have asked God's help and direction, and after many hours of prayer and meditation my duty seems to me to be clear and unmistakable. When God gives a man the enthusiasm of a great purpose, and places him in a position where he may help on the realization of this purpose, this in itself constitutes a divine call. For ten years and more I have worked and prayed and longed for a time when our people would fully realize the importance and necessity of a great Church university. By a providential leading I came to Sewanee. I fully appreciated its comparatively small beginnings. I learned to believe in the greatness of its future, as prophesied by that wise master builder, Bishop Stephen Elliott, of Georgia. I am heartily and thoroughly convinced now that the maturity of the University of the South will be full of blessings, not only to our Church in every diocese, but also to our people at large in every State. My special fitness for work of this particular nature has been clearly indicated. I have hardly yet entered upon my duties as the executive head of the institution. If I should die to-morrow with a conviction that I had helped some Churchman to a truer conception of Sewanee's present and future importance, I would feel that my life's work was well done. Such a conviction, reinforced by the Master's blessing, is, as I said, a call from God. Only the solicitation of friends and the advice of those who could not understand he nature of the case have made me hesitate for one moment. Now, however, that I have thoroughly sifted all the evidence, I feel that I have conscientiously done my duty to Georgia and the whole Church, and I believe in the generosity, the sympathy, and the kindness of our people, that they will not misunderstand me. God knows that I write in humble gratitude for your confidence, with real anguish for your temporary disappointment, and with the most fervent prayer for the diocese of Georgia and for the noble men who have its best interests at heart.

Believe me, very faithfully your servant in Christ.

THOS. F. GAILOR.

ARKANSAS.

HENRY NILES PIERCE, D.D., LL.D., Bishop.

In accordance with a resolution passed at the last diocesan council, the Bishop has divided the diocese into three convocations, in order that the work of Church extension may be more systematically organized and actively carried forward.

The Central, or Little Rock Convocation, embraces 26 counties, and the Very Rev. Wm. C. Rogers has been appointed dean of the same. The Eastern, or Helena Convocation, embraces a like amount of territory, and has for its dean the Rev. C. H. Lockwood. The Western, or Fort Smith Convocation, includes 23 counties, of which the Rev. Geo. F. Degen is dean. The deans of convocations constitute the diocesan Board of Missions. Under this new arrangement it is believed that a great impetus will be given to Church work in Arkansas.

HUNTINGTON.—Three years ago one solitary house marked the site of this live, growing town, which now numbers 2,500 souls. The cause of this sudden growth is the discovery of rich beds of coal, which are so extensive as to render the future permanence of the town assured. Some 400 miners are employed, coming from all parts of the world, but chiefly from England and Scotland. On the last Sunday in May, the Rev. Geo. F. Degen of Fort Smith, held service here, in the Methodist house of worship, kindly loaned for the occasion, and preached to a congregation which was limited only by the capacity of the building. The leaflets were used and the responses were hearty, and the music good. At the close of service a mission was organized under the name of St. George's, and the following day an effort was made to raise money for building a chapel. A very generous amount was subscribed, the miners themselves contributing largely, and the building will be completed during the summer.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

The 57th annual convention met in St. John's church, Saginaw, Wednesday, June 10th. There was an early Celebration in the church, and Morning Prayer was said later. At 10 A. M., the Bishop held an Ordination in St. John's, advancing the Rev. C. Harrower, deacon, to the priesthood. The service drew out a full attendance of clergy and laity. The procession of the clergy and choristers vested, formed in the beautiful parish house adjoining the church. The sermon on the occasion was preached by the Rev. R. E. Macduff, from the text: "Speak to the children of Israel that they go forward."

At the close of service the convention was organized in the usual order. At the first full session much routine business was disposed of in the acceptance and reference of reports, and the appointment of certain standing committees. The Bishop read his annual address, which dwelt upon many matters of interest to the Church at large as well as those concerning more especially the diocese of Michigan. The detailed report of episcopal acts performed in the last year was read showing a slight increase in the number confirmed over the previous year, or nearly 1,100. The three convocations of the diocese made nomination of their respective officers for the ensuing year, which were duly elected by the convention. The president of the Detroit Convocation is the Rev. Joseph H. Johnson; of the Saginaw Valley Convocation, the Rev. T. W. Maclean, and of the Marquette Convocation, the Rev. P. T. Rowe. In the evening a missionary service was held at which stirring addresses were made by the Rev. Jos. H. Johnson, the Rev. Wm. Prall, Ph. D., the Rev. T. W. Maclean, the Rev. Isaac Barr, and Mr. James W. Ayres. Pledges were made for the missionary work of the coming year by the various parishes of the diocese. The amount so pledged was $6,700, which will doubtless be substantially increased by several parishes yet to report, and which will give an amount considerably in excess of last year for the prosecution of aggressive Church work in this populous and growing diocese.

On Thursday (St. Barnabas' Day) there was an early celebration of the Holy Communion, followed later by Morning Prayer, and an address by the president of the Detroit Convocation. At the business session following, the matter of appointing and supporting an archdeacon in the great Northern Peninsula, which in itself ought to be erected into a separate jurisdiction, was fully considered. It was finally referred to a committee to report to the next convention, after the rector of St. John's church, Saginaw, had himself promised to raise $1,000 of the proposed $2,000 for the first year's salary of the archdeacon. It is a very earnest hope on the part of Michigan Churchmen that this appointment may become a possible thing at an early day to the relief of their faithful and beloved, but overworked, Bishop. A resolution of heartfelt condolence for the afflicted diocese of Milwaukee was passed and directed to be sent to their annual convention of next Tuesday.

It was proposed to re-elect the Standing Committee by the casting of a formal ballot for the old members by the secretary, according to a custom which has been followed here for some years; but objection to this was raised and an election by general ballot was ordered, which resulted in the re-election of the old committee. Certain proposed amendments to the missionary canons were referred to the Committee on Canons with request to report to the next convention, as also were some other matters of diocesan interest only.

The next convention of the diocese of Michigan will be held in Grace church, Detroit.

MILWAUKEE.

The death of Bishop Knight, as announced last week, occurred on Monday, June 8th, at 1:40 p. m. On the Friday before, the Bishop, while conversing with the Rev. Dr. Wright, secretary of the Standing Committee, suddenly became unconscious and fell, and was then carried to his room by Dr. Wright and Canon St. George. The attack was paralysis, caused by apoplexy, and the Bishop's combat with *la grippe* had so weakened his system that the end was inevitable almost from the first. The Bishop's dear friend, the Rev. Dr. Riley, was summoned from Nashotah soon after his attack, and was with him until the last.

On the Wednesday evening following, the body of the Bishop, encased in a handsome pine casket, was borne from his late residence to the cathedral, by a number of clergy, preceded by crucifer in cassock and surplice, and followed by the Rev. Dr. Riley and Canon St. George, also surpliced. A large congregation had gathered at the cathedral, though it was late in the evening, and silently the mournful procession entered from the darkness without, into the quiet church. The casket was carried to the front of the nave, before the altar, and there it remained until taken to the grave. The episcopal staff lay beside the casket, and on either side a tall candle burned. The Bishop was vested in his episcopal robes, with his seal ring on his finger. After a few collects and the benediction, the congregation was dismissed, and the clergy remained to say the offices of the dead, which were conducted by Dr. Riley, assisted by Dean Williams and Canon St. George. Two clerical watchers were appointed to remain on guard through the night, being changed at intervals of two hours each.

Thursday, St. Barnabas' Day, was appointed for the funeral. There were three early Celebrations, at which a large number of the faithful received. The Rev. Dr. Ashley, president of the Standing Committee, was Celebrant at 7, Bishop Grafton at 8, and the Rev. Dr. Riley at 9. The main service was at 11. The choir consisted of the vested choirs of the cathedral and St. Paul's, with Mr. L. H. Eaton at the organ. A funeral march was played as the long procession passed up the nave, and silently took seats in the choir, and the forward portion of the nave. The Bishops present were those of Chicago, Indiana, Quincy, Fond du Lac, and the assistant Bishop of Minnesota. The Sentences were read by the Bishop of Chicago, the Psalm was sung, and the Rev. Dr. Ashley read the Lesson. After the introit, hymn 514, the celebration of the Holy Communion was begun, with the Bishop of Chicago as celebrant, the Bishop of Fond du Lac as deacon, and Bishop Gilbert as sub-deacon. The Celebration was plain. The music was well rendered. At the late Celebration, only the Bishops present received. The service being ended, a long line of carriages moved slowly to Forest Home Cemetery, where the interment took place. The Bishop of Chicago had been unable to remain for this, and the service was read by the other Bishops present, the choirs sweetly rendering their part. Thus the body of the fourth Bishop of Milwaukee was laid to rest. His episcopate had been one of the shortest in the American Church, extending over a little more than two years.

The Standing Committee, after consultation with the clergy and laity within reach, have unofficially issued a circular to the diocese, declaring their belief that the annual council which meets on the 16th inst., will simply meet and adjourn to some fixed date in the future, without going into an election. The Standing Committee have also set forth a prayer to be used during the vacancy in the Episcopate.

KENOSHA.—As Commencement Day at Kemper Hall occurred on the day of Bishop Knight's funeral, the usual programme was considerably changed. The alumnæ met on the evening preceding, and discussed their school days in their usual enjoyable manner. The commencement exercises were postponed until afternoon, when the Bishop of Chicago and several of the clergy had arrived from Milwaukee. Armitage Hall was tastefully decorated, and the programme, literary and musical, was well carried out. The graduating class was one of the largest in the history of the school.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

The chapter meeting of the deanery of Litchfield was held in St. Paul's church, Alton, the Rev. Horace B. Goodyear, rector, June 2nd and 3rd, and was an occasion of much interest, and, it is believed, abiding profit. A thoughtful sermon was preached at the opening service at 7:30 P. M. on I Timothy iii: 15, by the Rev. R. G. Hamilton, after which the Rev. Mr. Crone, in an earnest address, exhorted the people to do their full duty by the Church and to uphold the hands of their pastor. At the Celebration, Wednesday, 7 A. M the Rev. J. B. Harrison was the Celebrant, assisted by the rector of the parish. Matins were said at 9:15 by the Rev. R. G. Hamilton and W. H. Tomlins. At the second Celebration at 10 o'clock the Rev Dr. Frost preached an able sermon in his usual fervent and forcible manner. It was a sermon well calculated to confirm faith in the Church's supernatural religion and just the preaching so needed in this day of laxity and unbelief *inside* the Church. Dean Wright was the Celebrant, assisted by the Rev. H. M. Chittenden. A bountiful lunch was served by the ladies at noon in the guild room. Business meeting was held in the afternoon, after which some of the Alton Churchmen treated the clergy to a sail on the Mississippi. The concluding service was a missionary meeting at 7:30 at which rousing addresses were made by the Rev. Messrs Frost, Hamilton, Harrison, Tomlins, and Chittenden. The musical portions of the service were under the direc-

tion of Mr. Wm. Armstrong who presided at the organ, and was assisted by a full choir of young ladies and gentlemen.

The chapter of the Deanery of Chester met May 26th and 27th, in St. Mark's church, Chester. The dean, the Rev. J. B. Harrison, presided. The business meeting was held Tuesday afternoon. At the evening service Archdeacon Davenport preached an interesting sermon. At the first Celebration, Wednesday morning, the Rev. W. H. Tomlins was celebrant, assisted by the priest in charge of St., Mark's, the Rev. T. M. Thorpe. Matins and Litany were said at 9 A. M. by the Rev. Alex. Crone. The Dean was celebrant at the second Celebration, when Archdeacon Frost preached an instructive sermon on the Holy Trinity; 4:30 P. M., the Archdeacon gave instructions to St. Mark's Sunday-school and many others who were present. At the evening service, missionary addresses were made by the Rev. Messrs. Alex. Crone, J. B. Massiah, and W. H. Tomlins.

The parish of St. Mark's is about to make some needed repairs on their church.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

ST. LOUIS.—The 22nd annual meeting of the Missionary Host was held in the large hall of the Exposition Building, May 31st, and a grand sight it was. The clergy of the city, with seven vested choirs, occupied the stage, and the children of the Church Sunday Schools of the city nearly filled the body of the auditorium. The hymns had been practiced for more than a month, and the short service was wholly choral. Reports from the secretary and treasurer showed a continued interest, and the "nickels" aggregated the sum of $1,068. This sum is placed at the disposal of the Bishop for missionary work. St. Matthew's and Epiphany Mission schools appeared for the first time.

The little mission near Tower Grove Park has been formally organized under the name of the Epiphany. Evening service and school are held every Sunday afternoon. The mission is at present under the care of the rector of St. Mark's church.

The City Mission, St. Stephen's, is fortunate in having the Rev. Gustavus Tuckerman as pastor, his appointment to the cathedral staff, in charge of St. Stephen's, dating from June 1st. The fund towards the building of a Mission House has now reached the sum of $6,000, and the future for the work seems to be full of promise.

MAINE.

HENRY ADAMS NEELY, S.T.D., Bishop.

The 72nd annual convention was ushered in by a meeting of the missionary society of the diocese, on Monday evening, June 8th. Addresses were made by the Rev. Chas. L. Short and the Rev. J. W. Sparks. The treasurer made his report: amount expended, $2,473, with balance on hand of $375. The secretary reported on the work of the society during the past year. Five clergy have been received into the diocese. The missions are all supplied by clergymen, or candidates for orders. Three chapels consecrated, another occupied for service, a rectory purchased, three new missions established.

On Tuesday, 9th, after prayers, the Bishop called the convention to order. The Rev. C. M. Sills, D.D., was elected secretary, and the usual committees on new parishes, canons, finance, and education were appointed. The agent for the increase of the Episcopate Fund, reported that $13,565.18 had been added to the fund since the present effort began, and he expressed the hope that the fund might be completed by the time of the 25th anniversary of the Bishop's consecration, that is, the 25th of next January. The rector, wardens, and vestry of St. Luke's cathedral reported, as custodians of the cathedral property, that the capitals in the nave of the cathedral had been carved, that this work had been done in loving memory of the late Wm. H. Stephenson, and that Mrs. Geo. S. Hill had placed a brass faldstool in the church in memory of her late husband, an honored priest of the diocese. St. Catharine's Hall was reported as having an increase of students, and financially more prosperous.

At 11 o'clock the convention sermon was preached by the Rev. Chas. T. Ogden, honorary canon of the cathedral, and the Holy Communion was celebrated.

At 3 o'clock the Bishop delivered his address. In the details of his official work he mentioned that he had ordained one person to the priesthood, had consecrated 3 chapels, and laid one corner-stone of a church. He noticed with approval the growth of boy choirs in the diocese, and the effort of the Standing Committee for the increase of the Episcopate Fund. He hoped that at the expiration of his 25th year of duty as bishop he might be relieved from the care of a parish, that he might devote his whole time to the growing interests of the diocese.

Chas. B. Greenleaf was re-elected treasurer of the diocese; the Standing Committee was also re-elected.

At 4:30 the convention resolved itself into a meeting of the Maine Episcopal Missionary Society, and the business being ended, the session of the convention was resumed, and after prayers, the convention closed with the benediction.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

The corner stone of the chancel of the new edifice of Christ church, Rochester, was laid by the Bishop on Monday, June 1st. The stone is rich in the history of the parish, diocese, and the Church in general, and is also well supplied with material showing a complete history of the city of Rochester. The chancel and organ chamber now being built and which it is expected will be finished by Sept. 1st, is the second section of the new church which it is hoped to complete before many years. Ground was broken at the close of the morning service, the Sunday after Ascension day, May 10th. R. W. Gibson of New York is the architect of the new edifice and Charles S. Ellis of Rochester is the supervising architect. The next work after the chancel and organ chamber shall have been completed and paid for, will probably be an extension added at the west, and this will give the entire length of the future church edifice. Then the remainder of of the old church will be removed, the sides of the new erected and the clerestory added, making the church building complete. The handsome tower, proposed to be erected on the north side of the new chancel, will be the finishing touch to what will be one of the most artistic and beautiful churches in the diocese.

EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

SALISBURY.—Bishop Adams confirmed a class of 29 persons in St. Peter's church, on June 1st. The Rev. William Munford, rector of the church, was assisted in the services by a number of the visiting clergymen of the diocese, who attended the diocesan convention which assembled the following day. The Rev. Dr. Martin preached, and Bishop Adams delivered an address to the Confirmation class.

SNOW HILL.—The vestry of All Hallows' parish will soon commence the work of improving the old church in this town. The services of a first-class architect have been secured, whose decision as to the nature of the improvements, will probably be final. Not less than $3,000 will be expended, most of which will be applied to interior work. The church is still without a rector.

GREENSBOROUGH.—The Bishop recently visited Holy Trinity church, this town, and confirmed a class of 13 persons. His sermon was excellent, and was listened to with much attention by the large congregation present.

EASTON.—The Bishop and family have moved into the house owned by the late Gov. P. F. Thomas, on Railroad ave. The house was purchased by the diocese several months ago.

CENTREVILLE.—The Bishop recently preached and confirmed a class of 8 persons in St. Paul's church.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—On Sunday, May 31st, the 191st anniversary of the dedication of Gloria Dei church was duly celebrated. At the morning service, the rector, the Rev. Snyder B. Simes, preached an historical sermon on "The Swedish Claims," and he also dwelt on the fact that this was the 21st anniversary of his rectorship. His text was II Samuel vii: 29; being the same passage of Holy Scripture from which the dedicatory sermon was preached 191 years ago. At Evening Prayer there were addresses by the Rev. F. M. Taitt and the Rev. F. M. Burch. It is proposed to mark the bi-centennial of the present edifice, by an endowment fund of $25,000; the amount now in hand towards this object is nearly one-half of that sum. The church is in a very prosperous condition, numbering some 400 members. The exterior of the old church has never been altered, although the interior was modernized about 30 years ago. It has a commodious rectory adjoining, a large infant school building, and on the Otsego st. front is a commodious two-story structure for the Sunday schools of the parish, over which the Swedish flag (presented by Prince Oscar in 1876) was gaily fluttering. This ancient edifice occupies the site of one still older, which was erected about 1665, some 17 years before Wm. Penn's arrival. The Rev. Mr. Simes will visit Sweden this summer.

The annual meeting of the Church Unity Society of the diocese was held on Sunday evening, 31st ult., in the church of the Saviour. The services were in charge of the Rev. S. D. McConnell, D. D., and the report was read by the Rev. G. Woolsey Hodge. Addresses were made by the Rev. Father Hall, S. S. J. E., of Boston; by the rector of the church, the Rev. Dr. Watkins, and by Judge Wilson. Officers for the ensuing year were elected.

The Convocation of Germantown was held May 26th, in St. Stephen's church, Bridesburg, where, after the usual services, the Rev. F. A. D. Launt preached the sermon. At 2:30 P. M. Convocation was called to order by the president, the Rev. Dr. Perry. The officers of last year were re-elected. It was unanimously resolved to increase assessment on the parishes 20 per cent. over the amount named and collected last year for diocesan missions. The usual missionary meeting was held in the evening, when addresses were made by the Rev. T. J. Carpenter, on "The Missions of the Convocation;" the Rev. H. B. Bryan, "Why Diocesan Missions should be supported;" and by the Rev. R. S. Eastman, on "The Duty of giving to Missions." The next meeting of convocation will take place in October next at Christ church, Eddington.

The South-west Convocation held its annual meeting on the afternoon of Monday, June 1, in the parish building of Holy Trinity church. The Rev. Dr. McVickar was re-elected president, the Rev. Stewart Stone, secretary, and Mr. Wm. M. Runk, treasurer. A resolution was adopted, providing that after five years, appropriations from the convocation to parishes and missions may be reduced annually one-fifth of the total amount. The Committee on Allotment made their report, which was adopted, there being $2,760 called for, an increase of $400 over last year's amount. Appropriations of $600 were made to the church of the Holy Communion, and $400 to the French church of St. Sauveur.

At the annual meeting of the South-east Convocation, held Tuesday, June 2nd, in the parish building of St. Luke's church, was the re-election of the various officers, except the president, the Rev. L. Bradley, whose term expires in 1893. The most important business of the session was the matter of response to the request for $1,680 by the Board of Missions, being an excess of $280 over the amount called for last year. The appropriation by the Board of $2,300 was divided among four parishes and missions, and the convocation adjourned until October.

The annual re-union of the Associate Alumni of the Philadelphia Divinity School was held Wednesday, June 3rd. After Matins, the sermon was preached by the Rev. Percy Browne, of Boston. The celebrant of the Holy Eucharist was the Rev. L. W. Batten, assisted by the Rev. H. M. G. Huff and the Rev. Wm. M. Harrison. At noon, the meeting of the alumni was held. The following officers were elected for the ensuing year: *President*, the Rev. James S. Stone, D. D.; *Vice-Presidents*, the Rev. Messrs. S. C. Hill, H. M. Reed, and J. L. Prevost; *Secretary*, the Rev. L. W. Batten; *Treasurer*, the Rev. H. A. F. Hoyt. The Bishop of Pittsburgh was elected preacher for the year, with the Rev. Arthur Brooks as alternate; the Rev. L. W. Burton as essayist, with the Rev. Henry Hague as alternate. An essay was read at the evening session by the Rev. Louis S. Osborne, on "The Limits of Theological and Ecclesiastical Toleration," and at its conclusion the subject was discussed by a number of the clergy.

The meeting of the board of overseers and trustees of the Divinity School was held the same afternoon, the Rt. Rev. Dr. Howe, of the diocese of Central Pennsylvania, in the chair. An address from the alumni, proposing an amendment to the charter which should give the board power to confer degrees, but only for excellence of scholarship, was considered and referred to a committee, with power to act, and instructions to act promptly. The resignation of the Rev. John P. Peters, Ph. D., professor of Old Testament language and literature, was accepted. The Rev. L. W. Batten was nominated for this vacant chair, and the Rev. Dean Bartlett was nominated for the vacant Professorship of Systematic Divinity; but as the secretary had not properly notified the members of the nominations, the election was postponed until the last Thursday of September. The Rev. James S. Stone, D.D., was elected a member of the board of overseers.

The commencement of the Divinity School was held on Thursday, June 4th, in the chapel. Dean Bartlett was the celebrant of the Holy Communion, assisted by the Rev. Fleming James, D. D. The graduating class, numbering three, were the Rev. Messrs. A. H. Hord, L. B. Richards, and Louis R. F. Davis, all of whom had been ordained to the diaconate on Trinity Sunday. They were addressed by the Rev. B. Watson, D. D.

Founder's Day at the Burd Orphan Asylum of St. Stephen's church was celebrated on the afternoon of June 4th. Full choral Evensong was held in the chapel. Addresses were made by the Rev. S. E. Snively, M. D., the warden and chaplain, and by the Rev. Dr. McConnell. It was expected that Bishop Whitaker would have been present, but he had been confined to his bed for several days, a sufferer from overwork; he was able on the following Friday to sit up for a short time. He is recuperating slowly.

The convocation of Norristown met in Holy Trinity church, Lansdale, on Thursday, June 4th. The Rev. Dr. Appleton presided over the deliberations. The sermon was preached by the Rev. Chas. A. Cooder. Measures were taken looking to the location of a clergyman at Lansdale, which is now supplied by the rector of Gwynedd. The various parishes in the convocation were reported to be in a flourishing condition.

Conspicuous among the summer beneficences of Philadelphia, at least in the character of the work, is the Summer Home for Working Girls on Cresheim road, Mt. Airy, which bears the modest but suggestively pastoral title of "Buttercup Cottage." On June 6th, the cottage entered its third season, under the care of Sisters Elizabeth and Ruth, (of the Sisterhood of the Good Shepherd, New York), whose past management has conduced so largely to its usefulness. Last year the cottage was opened early in June, and closed in October, during which time, 143 girls were entertained at a total outlay of $534.43. It was first arranged that, when possible, there should be 12 guests at a time, six coming each Saturday for their vacation as six others were leav-

ing. Now this number has been doubled. The girls remain each for two weeks at this summer home. Friday, June 5th, was donation day, and the contributions received were very satisfactory and encouraging. Miss Gertrude Houston is the president of the board of managers, composed of 15 well-known ladies, whose active interest in the work should inspire a corresponding measure of interest in the community. The Rev. Jacob LeRoy is the chaplain of the cottage.

Efforts looking to the erection of a new church edifice for the mission of St. Chrysostom are being made by a number of Churchmen and Churchwomen, and, it is hoped, at no distant day, that their efforts will be crowned with success.

The State Legislature has passed the bill appropriating the sum of $9,000 for the benefit and further extension of St. Timothy's Hospital and House of Mercy.

Eleven churches in the diocese are now without rectors.

The superintendent of the City Mission, the Rev. H. L. Duhring, reports that the Home for Consumptives has now 28 patients, and is in need of funds. The total number cared for during the past 15 years is 1,666.

The Rev. Henry R. Percival, rector of the church of the Evangelists, Moyamensing, (Phila.), has been honored by Nashotah Theological Seminary in having the degree of S. T. D. conferred upon him. "This degree," says a prominent city clergyman, "was given to Mr. Percival because of his well-known and eminent learning in the whole range of theological, liturgical, and patristic studies. Mr. P. easily ranks as one of the most extensively read students in Divinity in the American Church, though comparatively a young man."

The Rev. Chas. E. Betticher delivered a lecture at St. Andrew's church, West Philadelphia, on the evening of June 3rd, his subject being, "My Summer in Old England." The proceeds, about $100, will be used to give the choir boys an excursion to Mauch Chunk.

The baccalaureate sermon before the graduating classes of the University of Pennsylvania was delivered on Sunday evening, June 7th, at St. Mary's church, West Philadelphia, by the Rev. James S. Stone, D. D., rector of Grace church, on the subject of "Honor, Uprightness, and Truth," taking as his text, "The truth shall make you free" (St. John viii: 32).

The will of Sarah Donaldson, which was probated June 11th, bequeaths $500 to the "Society for the Advancement of Christianity in Pennsylvania;" $100 to the Episcopal Female Tract Society; $100 to the Sunday schools of St. Peter's church; $100 to the Missionary Aid society of the same church, and $500 to the Churchmen's Missionary Association for Seamen. One half of the principal of two ground-rents, amounting to $14,000, will, in the event of the death of Helen Donaldson without issue, revert to the endowment fund of St. Peter's church; and at the death of Mrs. S. F. Elliott, her cousin, the principal of a second ground-rent of $7,000 is to be paid to the Domestic and Foreign Missionary Society of the P. E. C., for work in the United States. The residue of the estate is bequeathed to the Rt. Rev. Dr. Morris, "Missionary Bishop of Oregon and Washington," and to the Rt. Rev. Dr. Tuttle, "Missionary Bishop of Montana, Utah, and Idaho," for their missions,

Bishop Whitaker has, in a measure, regained his health, and during the past week made an address at the anniversary of an unsectarian Home for aged colored persons. He expects to remain in town until the middle of July, when he will take his vacation, and perhaps pass the balance of the summer in Europe. Quite a number of the reverend clergy have already left the city, their parishes being placed in the hands of their assistants or others. The Rev. Edgar Cope, of St. Simeon's, who is in ill health, will endeavor to recuperate in England. The Rev. Dr. Foggo, of Christ church, has already sailed for his native island of Bermuda, and the Rev. T. Y. Hutchinson, of Calvary church (formerly a chapel of Christ church), will supply the temporary vacancy.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

LINVILLE.—The Linville Improvement Company has offered a site and $1,000 to the denomination that will build the best church at Linville this summer, work to be commenced not later than July 1st. Plans prepared by Mr. Halsey Wood, and which if submitted are likely to receive the preference, are in the hands of the Rev. C. N. F. Jeffery, and the churchcan be built for about $2,500. Mr. Jeffery needs only $450 in order to assure the company that if his plans receive the preference he will be able to proceed with the work.

An interesting wedding took place on the Cherokee Reservation, Wednesday, June 3rd, when Miss Lottie, the third daughter of Chief W. J. Smith, was married to Capt. John P. Pattee, recently graduated at Hampton, Va. The ceremony was performed by the Rev. Wm. Stanley Barrows, priest in charge of St. John's, Hot Springs. The couple start in a few days for South Dakota, where no doubt they will be a great help to our missionaries, as both are faithful members of the Church.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

After an extremely short session, the convention assembled in St. Stephen's church, Wilkesbarre, adjourned at about 6:30 P. M., of Wednesday, June 10th. The convention commenced work on the evening before. Bishop Rulison then delivered a very strong address, and a considerable amount of routine business was attended to. Dr Lamberton, of Lehigh University, was elected Secretary, which post he has ably filled for 20 years, or ever since the organization of the diocese. At the close of the convention, however, Dr. Lamberton finally resigned, on account of the conflict of convention and commencement work. Wm. A. Dunglison, the assistant, was elected in his place. Wm. H. Sayre was re-elected treasurer of the Board of Missions, and P. R. Stetson was made treasurer of the episcopal and convention fund. Both the senior and the assistant Bishops were present, throughout the entire session, the latter presiding. Bishop Howe, the aged Diocesan, read an earnest address on the morning of the second day, and at the close of the convention, with perceptible feeling, made a few earnest and touching farewell remarks, the power of which was felt by every person present. Several amendments to the constitution and by-laws, correcting technical defects, were offered and accepted. The committee on education pleaded earnestly for the support of Selwyn Hall, and the Rev. H. C. Swentzel earnestly seconded the appeal. The claims of the Rev. Mr. Greng, who was for eight years a missionary of the Reformed Society in Japan, and who fully equipped desires to continue the work, was urged by Archdeacon Hall and others. The General Board has appointed him to the work, but had not sufficient funds to send him. Nearly $1,000 was pledged on the floor of the convention, while $2,500 must be raised for the expenses of the first year. The Rev. Mr. Holcomb presented the claims of the Clergymen's Retiring Fund, and the convention formally approved of that society's efforts. Considerable interest was manifested in the election of the Standing Committee. After the fourth ballot the following clerical and lay members were elected: The Rev. Messrs. William C. Leverett, W. P. Orrick, D. D., H. L. Jones, J. E. Pratt, M. A. Tolman; Mr. H. S. Goodwin, Dr. R. A. Lamberton, Dr. Hugh M. North, Messrs. Guy E. Farquhar, James I. Blakeslee. Archdeacon Powers was absent from the convention because of sudden illness. The Rev. E. Leaf of Birdsboro has been stricken with apoplexy, and is very ill. Prayers were offered for the recovery of these brethren, and for the comfort of the family of the late Bishop Knight.

A large manufacturing building in the rear of St. Luke's church, Scranton, was destroyed by fire, and the heat and water did considerable damage to the chancel of the church. The large chancel window was destroyed. It is to be replaced by an expensive window with the design of Hoffman's Ascension. The earnest rector of St. Luke's has succeeded in raising the $8,000 necessary to make the parish free from all indebtedness, and the church is to be consecrated on the next St. Luke's Day.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

The semi-annual meeting of the Church Club was held at Eden Hall, Wilmington, on Thursday, May 21st. The meeting was largely attended, representatives from almost every parish in the diocese being present. At the business meeting the newly-elected officers were installed as follows: *President*, Dr. Hugh Martin; *Vice-Presidents*, Thos. Holcomb, D. P. Barnard, and Col. William Ross; *Secretary and Treasurer*, Francis G. Du Pont. Seven new members were proposed and elected. At the adjournment of the business meeting, the members, with their guests, sat down to dinner in the banquet room. There were present, as guests, Bishop Coleman, Mr. John Alex Beall, president of the New York Church Club, the Rev. Dr. McConnell of Philadelphia, the Rev. Messrs. Littell, Murray, Howard, and Braddon. The president of the New York Church Club made a strong, telling, and masterful speech on the work of such organizations, urging that their first duty was the study of the history of the Catholic Church, older than the Church of Rome, and a good deal purer. Speeches were also made by the Rev. Dr. McConnell, the Bishop of the diocese, the Rev. Dr. Littell, Col. Martin, and Henry G. Morse; and an admirable paper was presented by Mr. E. T. Warner, first president of the Club, being the second of a series, "On the work of the laymen of the Church."

The 253rd anniversary of the founding of Trinity parish, and the 193rd anniversary of Old Swedes' (Holy Trinity) church, was celebrated on Trinity Sunday. There were early Celebrations at both Old Swedes' and Trinity churches, and at 10:30 A. M. the two congregations had a united service at the old church. The rector, the Rev. M. B. Dunlap, said Morning Prayer, the Rev. J. Addison Crockett, of Conn., was the preacher, and the Rev. H. Ashton Henry, the Celebrant. In the afternoon, Choral Service was sung by the Sunday school, and the Rev. Mr. Crockett made an address. In the evening, the Rev. Mr. Dunlap preached at Trinity church. Large congregations attended each service, and the churches were prettily decorated.

The service of laying the corner-stone of the new chapel of St. Mary's, Bridgeville, on May 25th, was performed by the Bishop, assisted by the Rev. Messrs. M. L. Woolsey and C. W. Armstrong. Preliminary service was held in the mission hall, after which a procession was formed, consisting of the Bishop and clergy, attended by the acolytes preceded by the cross-bearer, together with the choirs of St. Luke's, Seaford, and St. Philip's, Laurel, and the Sunday school of St. Mary's mission. On arriving at the grounds, the Bishop laid the corner-stone, and made an address, in which he referred to some of the features of special interest connected with the occasion. The offering was nearly $70.00. The church, which has been designed by F. E. Graef, of New York and Bridgeville, will be of brick, with tower, spire, porch, nave, and chancel, with a seating capacity of 150 persons. It is to be known as the Memorial Chapel of St. Mary, and is to be a memorial to the late Bishop Lee. The energy and liberality of the members of the young mission are deserving of much success.

The Rev. Charles A. Hayden has taken charge, for the summer, of the parish of Ascension, Claymont.

The Bishop of the diocese is in Massachusetts, making episcopal visitations, and will remain in that diocese the greater part of the month of June.

SEAFORD.—On Trinity Sunday, 1890, the Rev. M. L. Woolsey took charge of St. Luke's church. Weekly and holy day Celebrations were immediately introduced. Lights and vestments are in use, to the general gratification of the parishioners. During the year the principal gift to the church has been that of an organ (483 pipes), one of the finest in the diocese, outside of Wilmington, built by the Knauff Co., and presented by Col. Edw. Ross. Other gifts have been: a pair of large brass candlesticks, memorial of Mary C. Hall; an oak hymn-board; a paten of silver, replacing a plated one; dossel, processional cross of oak, red altar cloth, surplices for lay-servers, etc. There is on hand about $50 towards a new chalice. The altar has been raised, and now stands on three steps. A lot lying between the churchyard and the rectory has been acquired at a cost of $800, nearly all of which has been raised, giving the church property the entire frontage of two adjoining blocks. The prospects of the parish were never brighter, and it is hoped shortly to take steps looking towards the erection of a parish building. The rector has had, during the year, 40 Baptisms.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

SHEDAKER'S.— The corner-stone of the mission chapel, which is the outgrowth of the work of the Rev. P. W. Stryker and "divers good women," was duly laid by Bishop Scarborough, on Wednesday afternoon, June 3rd. The building is located near Shedaker's school. It will be of frame, 20x40 feet, the work being done by Garrett D. Logan, of Beverly. The Bishop delivered an appropriate address, and the Rev. G. W. Harrod also spoke, pointing out the pre-eminent usefulness of the mission Sunday school. The mission will continue in charge of the Rev. Mr. Stryker, who was formerly rector of St. Stephen's, Beverly. He also has charge of the missions at Rancocas, Fairview, and Riverside.

LOUISIANA.

JOHN N. GALLEHER, S.T.D., Bishop.

NEW ORLEANS.—The Brotherhood connected with Trinity parish held their annual celebration on the afternoon of Trinity Sunday. Several of the city clergy were present, and a large congregation. The sermon, a most eloquent and powerful one, was delivered by the Bishop-elect, the Rev. Dr. Davis Sessums. The altar was brilliant with lighted candles, and the church well decorated.

RACINE COLLEGE.

The annual meeting of the board of trustees was held on June 9th, Bishops McLaren, Burgess, and Grafton, being present. The warden's report showed a very prosperous year, encouraging both as to number of pupils and financial results. Bishop Grafton and Dr. Locke were appointed a committee to prepare a tribute to the late Bishop of Milwaukee, which was adopted after suitable devotions. Four boys were graduated from the Grammar School on the following day; one going to Columbia and one to Hobart. The degree of Doctor of Philosophy was conferred on Prof. Robt. G. Hindley. The warden, headmaster, and other officers of the Grammar School will remain unchanged. A reunion of the class of 1871 was held during the week, six members of the seven being on the ground, twenty years having passed since their graduation. The following paper was presented to the board of trustees by Mr. M. C. Lightner on behalf of the class:

The class of 1871 met in reunion June 8, 1891, and after spending a day and a night enjoying the hospitality of their alma mater, desire to express to the board of trustees and the friends of the College everywhere, their appreciation of the self-sacrificing and successful work now being done by Dr. Piper and his corps of assistants. Fully realizing the day of despondency and gloom through which the institution has passed, we have been deeply gratified by the evident return of prosperity, by the loyal

bearing and manliness of its students, by the high grade and thorough character of its course of study. We feel that every old boy of the institution should make it a part of his business to encourage Dr. Piper, Mr. Robinson, and Mr. Hall in their labors; and we also feel that we can confidently say to the Church of the Northwest that the institution is in every way fitted to care for the youth of the Church: in a word, that it is again worthy of the name of DeKoven.

The Christian World, the leading Nonconformist paper in England, and the uncompromising opponent of the Church, thus expresses its satisfaction with the election in Massachusetts:

Dr. Phillips Brooks has been elected Bishop of Massachusetts. Massachusetts is to be congratulated. Dr. Brooks will make the right sort of bishop. In his latest book, "The Light of the World, and Other Sermons," he argues that the Church is the people, that ministry is service, and that the Church existed before the ministry. "The Church," he says, "our Church like the rest, falls far too short of this idea. It is too much a clergyman's Church. The people are the Church. The power and the responsibility reside in them. They have the real Apostolical Succession." A bishop who holds such a doctrine of the Church—a bishop, too, who is elected, and not appointed by a Minister of State—is almost a Congregationalist minister, or rather, a Chairman of a Congregational Union.

The Rev. Charles E. Craik, who, with Mr. Cornwall, opposed the confirmation of the Massachusetts' election by the Standing Committee of Kentucky, is reported in a Louisville paper to have said:

My first reason for voting against his consecration is that I do not believe in electing any man to an office which the man himself holds in little esteem. The House of Bishops of the Episcopal Church a few years ago made the Historic Episcopate a basis of unity for Christianity, placing it with the Nicene Creed, the Holy Scriptures, and the Sacraments. The Bishops of the English Church at the Lambeth Conference a year later re-affirmed this position. Here you see the whole American Communion taking this ground on the necessity of Episcopal consecration, not only for the well-being, but for the existence of the Church. Dr. Brooks has positively denied the truth of this position. At the Church Congress held in Philadelphia he said that he did not believe in the three-fold organization of a Christian ministry, or that the existence of the Episcopate is essential to the well being of a Christian Church. He affirmed the same belief at the Congress held here. The chief point which is separating the Episcopal Church to-day from the Presbyterian and the Methodist is this one of episcopal ordination. If we do not believe in this, our reason for existing and for continuing to add another to the multitude of sects has ceased. Many of those who have advocated the election of Dr. Brooks are influenced by his power as a speaker and his purity of character. I believe there is just as much reason for electing Dr. Broadus, or any other good and intellectual man, to a bishopric in the Church. If Dr. Brooks holds views which are not consistent with the doctrines of this Church, the stronger he is intellectually the greater the reason that he should not be placed in a position where he could better promulgate his own ideas. *The North American* says: "A bishop should, above all things, have a firm and plenary belief in the existence, in the immeasurable importance of the exceptional powers which he professes to exercise." That does seem to be indispensable, and if, as is generally understood, Dr. Brooks holds that a bishop is no more than any other man, and that the doctrine of Apostolic Succession is a mere figure of speech, the opposition to his elevation to the Episcopate surely is just, from the standpoint of the Church, and should be upheld by every sincere Churchman.

ANOTHER COMPETITION!

Three prizes are now offered by THE LIVING CHURCH for serial stories: First Prize, $100; Second Prize, $75; Third Prize, $60; accepted stories not taking a prize, $50. Copyright will be secured for all published stories in the name of the authors.

CONDITIONS.

1. COPY to be delivered on or before Oct. 1, 1891

2. To be written in ink or type writer, on firm paper not larger than 8 x 10 1-2 inches, on one side only.

3. Not to be rolled or folded, sent flat.

4. To be accurate and legible, ready for the compositor; requiring no "editing" as to spelling, capitals, punctuation, paragraphs, quotation marks, or other defects.

5. Not less than fifteen nor more than twenty chapters, from two to three thousand words each.

6. Full name and address to be written on the first page of copy.

PERSONAL MENTION

The Rev. Charles Scadding should now be addressed at Trinity Rectory, 2278 Ashland Ave., Toledo, O.

The address of Bishop Potter for the present will be Newport, R. I.

The Rev. Theodore B. Foster has resigned the rectorship of St. James' church, Great Barrington, Mass., and accepted a call to the rectorship of St. Paul's church, Pawtucket, R. I. He expects to enter upon his duties at the latter place, Sept 1st.

The Rev. J. Sanders Reed, rector of Trinity church, San Francisco, having been presented with a purse by his congregation, will spend a few weeks this summer at Oxford, Cambridge, and Whitechapel. Mr. Reed sailed on the 13th inst.

The Rev. T. Logan Murphy, rector of the church of the Holy Cross, Plainfield, N. J., has taken passage in the steamship Majestic of the White Star line which sails on the 17th of June, for an extended European tour of several months.

The address of the Rev. W. J. Cordick is 130 Washington St., Oshkosh, Wis.

The address of the Rev. John Chanler White is Rantoul, Ill., and not Springfield, as reported in *The Living Church Quarterly*. Please address accordingly.

The address of the Rev. E. F. Gee is 1020 Grand ave., Milwaukee, Wis.

The Rev. Edward M. Gushee, of Cambridge, has received the degree of Doctor of Divinity from the State University of North Carolina.

The address of the Rev. G. J. Prescott is Huntington House, Cortes st., Boston.

The Rev. E. G. Nock has resigned the charge of St. John's church, Lansdale, Pa.

The Rev. William Du Hamel has resigned the rectorship of St. Gabriel's church, Douglassville, and accepted a call to St. James' church, Mansfield, Central Pa., where he should be addressed after July 1st.

The Rev. C. C. Kramer, of New Iberia, La., will have the pastoral charge of Trinity church, New Orleans, during the absence of the rector for the summer.

The Rev. Edward Bradley has accepted the charge of St. Phillips' church, Brevard, Transylvania Co., North Carolina.

The address of Bishop Huntington, of Central New York, till the autumn, is Hadley, Mass.

ACKNOWLEDGEMENTS.

W. T. D.—Early Celebrations of the Holy Communion are quite common in churches of all grades of Churchmanship, and are not considered as indicative of "High" or "Low."

D. G. B.—We do not remember seeing the statement in any book. R. Denny Urlin's book on John Wesley may give you the information you seek.

CONTRIBUTIONS NOT AVAILABLE.—"In Memoriam;" "The Nun;" "Decoration Day;" "Greater than Miracle;" "The Penitent's Prayer."

ALPHA.—The Bishop-elect of Massachusetts was baptized on May 1, 1836, in the "First church," Boston, (Unitarian), as is written in the records of the society.

ORDINATIONS.

In Christ church, Springfield, Ill., on Trinity Sunday, May 24th, the Rt. Rev. Geo. F. Seymour, D. D., ordained to the diaconate Mr. John Chanler White, a recent graduate of the General Theological Seminary. The sermon was preached by the rector, the Rev. F. W. Clampett. The Ven Archdeacon F. W. Taylor, rector of St. Paul's pro-cathedral, presented the candidate. After the ordination the Bishop celebrated the Holy Eucharist. The Rev. Mr. White will take charge of St. Paul's church, Rantoul, Ill., and also the mission chapel at Thomasboro. He entered upon his duties 1st Sunday after Trinity.

June 10th, at St. John's church, Saginaw, Mich., Bishop Davies advanced to the priesthood the Rev. C. Harrower. The sermon was delivered by the Rev. R. E Macduff.

On St. Barnabas' Day, in the church of St. Barnabas, Omaha, Mr. John A. Williams was ordered deacon by Bishop Worthington. The service was choral throughout, and admirably rendered by the surpliced choir. The opening collects were intoned by the Rev. Canon Whitmarsh, the sermon was preached by the Rev. John Williams (rector). The candidate was presented by the dean of the cathedral, the Very Rev. C. H. Gardner; the Rev. A. W. Macnab was epistoller, and with the dean assisted the Bishop in communicating the laity.

MARRIED.

ALDRICH—COOK.—At Calvary church, New York, on June 4th, 1891, by the Rt. Rev. T. U. Dudley, Bishop of Kentucky, the Rt. Rev. J. N. Galleher, Bishop of Louisiana, and the Rev. J. Nevett Steele, Mary Wyman, daughter of James H. Aldrich, Esq., of New York, to Ferdinand H. Cook.

OBITUARY.

NEALES.—Entered into rest, June 1st, the Rev Henry Huntley Neales, aged 39, rector of the church oft he Messiah, Wood's Holl, Mass.

REV. THEODORE J. KNAPP, D. D.

Early in the morning of May 11th, 1891, Theodore J. Knapp, D. D., presbyter of the Church, born in Orange Co., New York, A. D., 1838, entered into the rest that remaineth for the people of God.

Beginning his gracious service for Christ, at the age of twenty-one years, he exercised his ministry devotedly and acceptably, even to the end, in every sphere of usefulness to which he was called.

He served as chaplain in the late civil war. In Denver and Ouray, Colo., he also ministered; and Bishop Spalding on receiving the news of his death, thus writes of him: "It was a dreadful shock to us. He was very dear to me, I loved him as a brother. He was always loyal in his place, ever doing good work for the Church."

In Pennsylvania and in Western Michigan, he preached the Gospel, winning souls and moving hearts wherever he was sent.

The field he occupied when the summons to a higher service came to him, was the parish of St. George, New Orleans, La., where in the short space of six months, he so planted and watered, built so strongly for his Master, that the people, wrought into a holy fervor and zeal by his example and ministrations, ran to their duty, serving "with both hands, earnestly."—Micah vii:3.

Meekly, the shepherd's work was done,
God's will obey'd—the victory won.

H. H. WATERS, M. A. } *Com. of Archdeacon-*
ARCHDEACON PERCIVAL, D.D. } *ry of New Orleans.*

NEW ORLEANS, LA., May 15, 1891.

WHEREAS it has pleased Almighty God, in His infinite wisdom, to remove from our midst and from a field of so much usefulness in the cause of salvation, our late rector, the Rev. T. J. Knapp, and while we bow in humble submission to the decree of our heavenly Father and say: "The Lord giveth and the Lord hath taken away, blessed be the name of the Lord," yet it is eminently proper, when one who has signalized himself in the discharge of his high duties, departs from his flock, that a tribute of respect be paid to his memory; particularly ought this to be the case when one so good, noble, pure, and earnest in the discharge of his duties, in a cause dear to his heart, and to mankind, is removed from earth. Therefore;

Be it resolved, That the vestry of St. George's church do render their tribute to the great abilities and high character of their deceased rector, and to their admiration of the courage, indefatigable zeal, and industry, displayed by him while rector of this church.

Resolved, That the vestry and congregation of St. George's church, will ever cherish the memory of our deceased rector, and hold him in their affectionate regard, for the great services rendered in our midst, for the splendid abilities he always exhibited, and for the imperishable example he has furnished.

Resolved, That in performing the onerous duties devolving upon him as rector of St. George's, he always displayed an invincible industry, a devotion to the duties of his high office, and a capacity for great and arduous labor, which won the admiration of the whole Church; that his impartial consideration and patient attention to every member of his congregation has indelibly impressed on their hearts the affectionate remembrance of his great worth.

Resolved, That we tender to his bereaved family our deepest sympathy in their profound grief, and assurance of our constant prayers, that the blessed Saviour may give to them the consolation of His presence and the comfort of His love.

Resolved, That the congregation and we, the wardens and vestry of St. George's church, hereby tender our deepest sympathy to the family of the deceased, with assurances of continued regard for their future.

Resolved, That these resolutions be entered on the minutes of this church, and that the secretary forward a copy of them to the family of the deceased.

A. L. REDDEN,
Secretary.

Original signed by all the officers of the church.

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

APPEALS.

I AM doing my utmost to meet the spiritual needs of my widely scattered brethren of the great middle-west, and really need money to meet expenses and obligations. A. W. MANN, General Missionary to Deaf-Mutes, 123 Arlington st., Cleveland, Ohio.

THE Brothers of Nazareth appeal for $1,000, to carry on their "fresh air" work for poor boys at St. Andrew's cottage, Farmingdale, L. I., and for convalescent men and boys, at Ellenville, Ulster Co., N. Y., the present summer. Subscriptions may be sent to Mr. E. P. Steers, President, Twelfth Ward Bank, 153 East 125th st., New York, and to Brother Gilbert, 521 East 120th st., New York.

THE Church Unity Society appeals for $1,000 to send papers on the Church and Unity to ministers of the denominations. $432.40 received to date.

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., June 9, 1891.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

The Board pays the salaries of sixteen Bishops and stipends to 1,000 missionary workers at home and abroad, besides supporting schools, hospitals, and orphanages. Many offerings, small and large are needed to pay the appropriations for this year. May the abounding goodness of God be shown forth in free-will offerings for this great healing and saving agency of the Church.

Read the June *Spirit of Missions*.

CHURCH CHOIR GUILD.

(American Church Branch.)

For the rev. clergy, organists, choirmasters, etc., and devoted to the interests of the music of the Church. Full information supplied and applications for membership received by (*pro tem*) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth, Kansas.

ST. ALBAN'S SUMMER CAMP.

Old Mission, Traverse Bay, Mich.

A camp school for boys will be opened at Old Mission, July 1st. Boys tutored in any subjects desired, especial attention being paid to out-door exercise and training. The location of the school upon the Old Mission peninsula, not far from the summer residence of Dr. Leffingwell, offers every opportunity for camping, boating, swimming, etc. For references, terms, and further information, address

REV. H. P. SCRATCHLEY, M. A.
A. H. NOYES, B. A.
St. Alban's School, Knoxville, Ill.

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the rustees have decided to raise $5,000 to endow a tcholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

THE CHURCH HOME FOR AGED PERSONS

4327 Ellis Ave., Chicago, Ill. Annual Membership, $10; Life Membership, $100; Endowment of Room, $5,000. Under the direction of a Board of Lady Managers of the different parishes.

OFFICERS.

President: Mrs. Dr. Horace Wardner 106 Drexel Boulevard.

Vice-Presidents: Mrs. Geo. W. Mathews, 2532 Indiana avenue; Miss Virginia Sayer, 606 West Adams street.

Secretary: Mrs. Josephine S. Wells, 115 Monroe street.

Treasurer: Mrs. George S. McReynolds, 4408 Sydney avenue.

A comfortable and quiet home for elderly people. Board, nursing and medical care are provided. Best reference required. Applications should be addressed to the matron, MRS. HANNAH L. WESCOT, at the Home.

MISCELLANEOUS.

PARENTS wishing to find a healthy summer home for their children, address the REV. H. C. DYER, Jubilee, Peoria Co., Ills. Refers to the Rev. C. W. Leffingwell.

WANTED, a *locum tenens* from the end of September to the following June. WANTED, an organist who can teach piano and voice. Two-manual organ blown by water engine. Address RECTOR, Christ church, Yankton, S. D.

WANTED.—By a young Churchwoman, position as nurse or teacher in an Indian school, or other Church institution. Competent to teach music, or play at Church services. Best references. Address I. S., 579 Prospect St., Cleveland, Ohio.

ORGANIST and Choirmaster desires position to train vested choir. Fifteen years experience. Address "JUBILATE," care of THE LIVING CHURCH Office.

AN ENGLISH ORGANIST (Fellow of the Guild and College of Organists of London) will be open to an engagement after May 1st, where there is a good organ, and musical service. Eleven years experience and success, in training and cultivating boys' voices. Married. Address, F. G. O., LIVING CHURCH.

ORGANISTS and Choirmasters desiring positions; and Clergy requiring cultivated and efficient Organists and Choirmasters, or experienced Churchmen to organize choirs, can secure full information on application to the Secretary, AMERICAN CHURCH CHOIR GUILD, 830 Warren Ave., Chicago, Ill.

PENNOYER SANITARIUM.—This health resort, (established 34 years) at Kenosha, Wis., on Lake Michigan, has elegant accommodations and fine outward attractions for those desiring rest or treatment. New building, modern improvements (elevator, gas, etc.), hot-water heating. Cool summers. No malaria. References: The Bishop of Milwaukee the Bishop of Miss sippi, the Sisters of St. Mary Kenosha.

The Living Church.

Chicago, Saturday, June 20, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

Subscription, Two Dollars a Year.
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"If there come any unto you, and bring not this doctrine [the divinity of our Lord Jesus Christ], receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."—*II. St. John*, 10.

THE secular papers have congratulated the world in general, and the "Episcopalian denomination" in particular, upon the ratification of the Massachusetts election by a majority of the Standing Committees. The astute writers in those papers regard this as settling the whole matter. They cannot conceive of such a thing as the refusal by the bishops to set the seal of their sanction to the acts of the Standing Committees. It is of course true enough that the history of the past furnishes instances of failure on the part of those in authority to maintain even vital principles in the face of popular clamor. The charges so freely bandied about of "bigotry," "narrowness," "intolerance," "ecclesiasticism," and the like, are precisely those to which in our times men are most sensitive. Even bishops may not be free from the infection. There is already a rumor abroad that some of the bishops are preparing to take the ground that they also as well as the Standing Committees cannot "go behind the returns." But surely, this is mere trifling with the most solemn responsibilities. To what purpose are all the canonical requirements which hedge about the consecration of a bishop? If the Standing Committees in the first place, are bound to register their votes in accordance with the will of a diocese regularly expressed, and the bishops again must accept the decisions of the Standing Committees, is it not plain that all these formal proceedings are nothing better than a solemn farce? How much simpler to say that the bishops must consecrate whomsoever a diocese chooses to elect. There is in this case no room left for consent to consecrate. There is no such thing as "consent" where there is no option.

THE action of the Standing Committees is triumphantly quoted as showing that the representatives of the clergy and laity generally throughout the country see no objection to the consecration of Dr. Brooks. The names of distinguished men of unimpeachable orthodoxy, like Dr. Dix of New York, members of such committees, are cited as approving of the election. But it is perfectly evident that the action of many of these committees has been governed by considerations which exclude any such inference. The Standing Committee of New York is an instance in point. Its ground of action has been made known through the publication of the opinion of Mr. Nash, a member of the committee. Briefly expressed, it is to the effect that a Standing Committee has no judicial authority to determine doctrinal soundness and is not fitted to exercise it, and consequently that it cannot "go behind the returns." We do not stop here to combat this view. It is enough to say that it does not commit those who act upon it to an approval of Dr. Brooks, though it has afforded an opportunity to the religious editor of the Boston *Herald*, who has such a righteous hatred of all unfairness, to put Dr. Dix and others in the false position of asserting that Dr. Brooks stands within the legitimate lines of the Anglican Church.

THE supposed incapacity of the Standing Committees does not, however, apply to the bishops. They are the constituted guardians of the faith and order of the Church, and to them belongs absolutely the right to accept or reject the election of any man to a bishopric. They have to decide whether or not they will admit a candidate to their own order. Their decision may depend either upon questions of a fundamental character, or it may concern the general fitness of a candidate for the highest office of administration in the Church, or finally it may rest upon a consideration of the general interests of the Church. In any case the responsibility is theirs and they cannot put themselves in the position of simply fulfilling the will of dioceses or standing committees. To take such a position is to inflict a blow upon their own prerogatives, and to strip themselves of their inherent rights. This is so well understood that, whatever may be said, their action will be taken both by the world and the Church as expressing their own voluntary sanction or repudiation of the nomination laid before them. Neither the law of the Church nor public opinion will absolve them from responsibility. No one in or out of the Church can be made to believe that they are simply registering machines. Shall we venture to say that it is to them that all conservative men—not blinded by the glamour of a great reputation or misled by ingenious explanations—men of both the old schools in the Church, High Church and Evangelical, look for courageous action in the present grave emergency, action consistent with their own express utterances in the past, and action which shall make it evident that whatever the ebb and flow of popular opinion may be, this Church will continue to stand firm and steadfast in the old paths?

IT is a time when all orthodox Churchmen, whether they call themselves "High" or "Evangelical," ought to act together, shoulder to shoulder, to stem the tide which is carrying away many of our younger men, and showing itself in various forms within the Church. The fundamental body of doctrine, which we hold in common, is far larger than the aggregate of the points about which we differ. A great theologian and large-hearted man used to say to the Evangelicals of his day: "I believe all which you believe; we only part where you deny." We believe with him that there are at least some things in which we are nearer together than is commonly supposed. Some of the conflicts between these two great schools in times past have certainly been little more than battles about words. At any rate, we are certainly agreed that the Christian religion has come to us supernaturally by a special and miraculous revelation from above, that it is not a mere evolution of human thought, and that in this it stands in express contrast to other great systems which have influenced mankind. This is the point upon which the radical wing of the Broad Church party is bringing all its forces to bear. Without, in so many words, rejecting the Christian documents or formularies, it is bending all its energies to evacuate them of their ancient meaning, and infuse into them a new significance, striving to pour the new wine of their modern speculations into the old bottles of the Christian Scriptures, creeds, sacraments, and institutions.

IT is now somewhat more than a quarter of a century since the attacks upon the faith of the Church in England and the inspiration of Holy Scripture, connected with the "Essays and Reviews" and the publications of Bishop Colenso. At that period, the disciples of Dr. Pusey and leading Evangelicals found it possible, without abating one jot of their convictions, to unite against the common enemy of Christianity. The unhappy controversies of more recent times may have dimmed the memory of that righteous union in a common cause. But we feel assured that, in proportion as the threatening character of the movement which is upon us now, comes to be understood, all Churchmen who believe in the Christianity which has come down to us from our fathers, will be ready to act against the encroachment of the insidious errors which attack, not simply the fabric of the visible Church, but everything which we have hitherto accepted as the way of salvation revealed by God Himself from heaven. It is a great satisfaction to be able to say that there are signs of a better understanding. Letters which have come to THE LIVING CHURCH during the past year from distinguished representatives of the Evangelical school, in emphatic commendation of our course in defence of our holy religion, assure us that the time cannot be far distant when all right-thinking men, putting aside unworthy suspicion, will join in vindicating and maintaining the trust which Christ has committed to us, and in insisting that those who are not of us shall go out from us.

THE EPISCOPAL EIRENICON.

THE attitude assumed by the supporters of Dr. Brooks is certainly unprecedented in the history of the American Church for its imperious and threatening character. Whatever may have been unfair and ungenerous in the opposition to his confirmation, and on this point we have seen only vague and general charges, it is more than offset by the disloyal tone adopted by some of his friends. A notable instance of this is seen in a recent article in *The Standard of the Cross and the Church*, some extracts from which we gave in our last issue. Here is a clear threat of secession and rebellion if the choice of Massachusetts is not ratified. And the propriety of this step is argued at some length. These gentlemen seem entirely unable to understand that the consecration of a bishop is a matter which affects not merely the diocese concerned, but the whole Church, and that if the candidate stands for certain principles, his confirmation is likely to bear before the world the appearance of an admission of those principles by the Church at large. Therefore, as the selection of the bishop of a particular diocese concerns the welfare of the Church in all the dioceses, so the responsibility for his appointment cannot be left to a single diocese, but must be shared by all. The provisions of our constitution and canons touch-

ing this subject are by no means arbitrary or tyrannical, but are absolutely necessary to the good of the Church as a united body.

It is very evident that the attack upon the doctrine of the Episcopate as a necessary part of the constitution of the Church, is becoming more intense and determined, and that it is one of the principal objects in the view of those who are so strenuously pressing the advancement of a man to the episcopal office who has lost no occasion to disparage this doctrine. Historical proofs, the conclusions of great and cautious scholars, and the most express declarations of the Church through her documents or her authorities, to an unusual extent are disregarded or misrepresented. In spite of the clearest statements of Bishop Lightfoot, for example, his authority is still alleged for conclusions which he repudiated. One phrase of the Bishops' Declaration on Unity (of 1886), namely, the "Historic Episcopate" has been eagerly taken up and used as if it implied the exclusion of the Apostolic Succession. A writer in *The Standard of the Cross*, says that the bishops "were careful to abstain from any declaration of the *necessity* of Episcopacy, or *definition* of Episcopacy. They claimed only the importance of adhering to the *historic* Episcopacy; that is to say, the importance of recognizing that since the death of St. John there have always been bishops in the Church, and that this arrangement has been in the highest degree expedient. Does Dr. Brooks deny this? If the bishops *meant* more than they said is their eirenicon honest?"

Let us see what the bishops really did say in this famous document. We quote from the journal of 1886.

> We affirm that the Christian Unity now so earnestly desired by the memorialists can be restored only by the return of all Christian Communions to the principles of Unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise and surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit for all men. As inherent parts of this sacred deposit and therefore as essential to the restoration of Unity among the divided branches of Christendom, we account the following, to-wit: (Here are stated the well known four points, the last of which is,) The Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and people called of God into the Unity of His Church.

It is here asserted that Episcopacy is a part of "the substantial deposit of Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender;" that it is an inherent part of a "sacred deposit and essential to the restoration of Unity." We fail to see how words could have been employed which would more emphatically assert the necessity of Episcopacy. If such expressions as "honest" and "dishonest" are to play a part in this discussion, which of these terms applies to a statement that the bishops "were careful to abstain from any declaration of the *necessity* of Episcopacy," and that they claimed only "the importance of recognizing" that such an "arrangement has been in the highest degree expedient?"

All signs indicate that there is a definite intention to assail this particular one of the four points until the Church can be induced to compromise and finally to surrender that which the bishops have declared on the highest grounds to be "incapable of compromise or surrender." The reason is plain. With the existence of an Episcopate derived by direct succession from the Apostles, is bound up the idea of a visible Church of divine institution, in distinction from that view which makes the Church consist of individuals known only to God, and all outward institutions to be simply human arrangements. Mistakes may be made. Men may be unable to see how certain acts or events are connected with essential principles. Admiration for the personal gifts of a great man may blind many to the real significance and tendency of his views and policy. Unfortunate yielding to popular clamor may lead to concession in individual cases, which are only afterwards clearly seen to involve fatal compromise, and which can only be remedied through years of distress and conflict. But we are persuaded that the bishops in their Declaration meant neither more nor less than they said, that their eirenicon was strictly "honest," and that they will never deliberately and knowingly withdraw from it.

QUESTIONS OF THE MOMENT.

FROM A SERMON PREACHED BY THE BISHOP OF WESTERN NEW YORK, IN THE CATHEDRAL, BUFFALO, SUNDAY, JUNE 14, 1891.

On a former occasion, you will remember, I reminded you that the Church is the prophet's "speckled bird; the birds round about are against her." I did not complain of this, for "a city that is set on a hill cannot be hid," and everybody feels that this Church, somehow, is the Church of American history and of the American future. They must be interested in it, and they are trying to make it an American sect, instead of the Apostolic Church in America, which is its true character, and a character which we shall never forfeit. And just here it is that the difficulty arises, because it is the effort of some to reduce her to their ideas, while others are determined to preserve her integrity and identity. She is not theirs, nor ours, but Christ's; not a sect of the day, meeting the "itching ear" with "some new thing," but the faithful witness for truth, "bringing forth things old and new," but always as a steward under Christ, and not the mere mirror of momentary fashions, or a body posturing before the multitude to catch popular applause. In a word, the Church is a very old society, which has outlived all the fashions and changes of 1,800 years, teaching men what Christ taught her, and giving them what He entrusted to her stewardship till He comes again. She exists to enlighten and save men, and for this end to bear a continuous testimony, and that testimony is summed up in the Nicene Creed. To deprive her of this office as a witness for eternal truth is to deprive her of her very essence, the logic of her existence. But what is the popular idea of the Church? It is imagined to be an aggregate of voluntary societies, man-made and man-inspired, in which every teacher is a public lecturer, who is to be valued only so far as, like a play-actor, he amuses and gratifies his audience. If he can toss and tumble on the slack-rope, they clap hands; the crowd likes that sort of thing and demands it of the class of men who claim all the talents and all the brains. Be it so, but between the principles on which Churchmen maintain the Church, and those on which the public demand "some new thing," there is and must be a conflict in the nature of things.

Recently, great interest has been awakened by the election of a deservedly eminent presbyter to an important bishopric, and doubtless you will expect to hear some words from me on that matter. Though reluctant to speak upon it, I confess myself bound in conscience not to leave it to secular journalists, (who have no sympathy with a Church of Testimony, and who know nothing of its principles,) to do all the advising upon a matter so momentous for us, and of so very little consequence to them. They will cheerfully admit that my position requires from me an opinion and a voice, provided I speak not prematurely. I have reserved myself, therefore, till this matter has passed through its preliminary stages, and has reached the bishops. Even now, I reserve my own voice and opinion till I deliver it, officially, to the Presiding Bishop, and meantime, I retain my liberty to settle my mind and to resolve upon my duty, as calmly as one works out a mathematical problem. It is a matter of which nobody who has not the solemn responsibilities of the apostolic office can form any idea. I must shape my opinions on the fixed principles by which I have governed a lifetime, and according to which I must soon give an account. On this third Sunday after Trinity, just 50 years ago, I was ordained a deacon. I am no apprentice in theology, no novice in experience. In such matters I take no counsel with flesh and blood, no promptings from popular opinion. I must answer for myself before God, and God grant I may never govern my conduct by the fear of man.

How then stands the case? Taking up a recent newspaper, I find that of our "standing committees" a majority have already confirmed the elect of Massachusetts, so that the voice of the bishops must next be invoked. This process is based on the apostolic precedent—"Look *ye* out men whom *we* may appoint." It can hardly be doubted, therefore, that this beloved brother will be consecrated to the office, and ordained to the apostolic order. In his office a bishop belongs chiefly to his diocese; but in his order he is "an apostle of the churches," and it is here that it becomes a matter of supreme interest to the entire Church. I leave it to you whether popular criticism should have any consideration when it proceeds from men who know little about the office, and who have never studied the Prayer Book enough to learn what it says about the order of bishops, its origin, and its perpetuity.

Now, just here I have a very graceful duty to perform: it is first to defend the worthy Standing Committee of my own diocese, and second, not less to defend the majority of the committees elsewhere, with which they apparently differ. I assume that all have endeavored to discharge their duty in the fear of God. But I find my own dear brethren of Western New York held up to a sort of derision, in a black list of ten dioceses which have presumed to doubt the infallibility of Boston, and its pontifical journalism.

Now, look at it! A Standing Committee, after prayer and consultation, and never (in this diocese) interfered with by the bishop, proceeds to vote. If the vote is favorable, even though not unanimous, it is recorded with general satisfaction, and duly reported. If unfavorable, it may be sent in as a protest, or it may be quietly tabled. If tabled, it is a negative vote, but it generally indicates that the vote was not unanimous, or that it was reluctantly reached with real pain and in spite of great respect for the person elected. I venture to suppose that this vote of my own Standing Committee is, at once, creditable to their convictions of duty, and to their moderation in recording them, with dignity and without any acerbity.

How then can I speak favorably of other dioceses which have so largely recorded an opposite verdict? Let me briefly refer to their sources of opinion. *First*, they admire and love the man and his record, as I do. Some of them, no doubt, lament several facts in that record, as I do, but they doubt not that he is sound at the core, and that as a bishop he will not fail to govern himself with that modest deference to his brethren, which limits us all, in the House of Bishops. For, it is written by the primate of apostles, St. Peter, who himself exemplified the law so practically, when he was rebuked by St. Paul—"All of you be subject one to another and be clothed with humility." But, *Second*, I may justify the majority by another consideration, which must very naturally turn the balance of many minds in favor of a man whom they respect. Every Standing Committee has had before it, as the base of their action, the canonical testimonial of the diocese of Massachusetts, signed by clergymen and laymen, known to be of divers schools and shades of Churchmanship, in which they unite *with the solemnity of an oath* in testifying their common conviction that he is a presbyter, "sound in the faith," and of such character

that he ought to be made a bishop of the Church of God. If any bishop, presbyter, deacon, or layman, has information such as must have forced him not to sign that sworn testimony, then he owes it to himself and to the Church not to give his personal consent to the ultimate consequence; but, otherwise, I do not see why any good man, looking at the document from Massachusetts, and the names thereto subscribed, might not hesitate to refuse his own name. He must trust much to men better informed than himself; and doubtless the clergy of Massachusetts are responsible in the primary and chief degree for what they have so solemnly and specifically sworn that they believe. Observe how faithfully the Church guards the Episcopate when she exacts such testimony before she even submits to the bishops an appeal for the making of a new successor of the Apostles. It reads as follows, and the clergy and laity of a great diocese, with great unanimity, have testified: "We whose names are underwritten, fully sensible how important it is that *the sacred office of a bishop* should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion *without partiality or affection*, do, in the presence of Almighty God, testify that we do not know or believe that there is any impediment on account of which he ought not to be consecrated to that holy office. We do, moreover, *jointly and severally declare that we do, in our conscience*, believe him to be of such sufficiency in good learning, of *such soundness in the Faith*. . . . that he is apt and meet to exercise the office of a bishop to the honor of God and the *edifying of His Church*, and to be a wholesome example to the flock of Christ."

You observe how very stringent are the provisions of our canons, to the intent that the sublime forms for ordaining a presbyter to higher order, and consecrating him to the larger mission and office, shall not be made a mockery or used over one who neither believes in those forms nor in the "Scriptures and ancient authors," on which the Church in those very forms teaches us to rely! For she says: "they *make it evident to all men* diligently reading the same," that this order of a bishop "hath been in the churches *from the Apostles' time*" In the same office of ordination this is made more emphatic by the assertion that the three orders (bishops, priests, and deacons) are "appointed by the Holy Spirit," and every bishop is obliged to affirm the same before God himself when he ordains others. If any bishop in this Church is not able in his conscience to affirm, before God, and acting apart from all affection and *partiality* (as the diocese of Massachusetts has done) that he believes the candidate of "such sufficiency in good learning and *soundness in the Faith*," that he is apt and meet to exercise such an office "to the edifying of the Church"—I say if any bishop cannot conscientiously affirm just this, he is forced, as an honest man, not to consent to the consecration of the elect. You would pity and despise him if he did so. By these principles my conduct will be determined, and as yet it is not becoming for me to say more. Only, be sure of this, if your bishop will in all things be "subject to his brethren," and should the brother elected be raised to the episcopate, no one will more lovingly welcome him to his office and honor him in its exercise than myself. To the Great Head of the Church let us leave the rest.

PUSEY HOUSE, OXFORD.

BY THE REV. ROBERT A. HOLLAND, D. D.

Longworth is twelve miles from Oxford, and they were twelve miles of dense fog through which the hedges along the road could scarcely be seen, when I first drove to the rectory; but the fog ended at the door, for Illingworth lives there, a mind as transparent as Colorado air. He is the writer of two essays in "Lux Mundi," one on "The Problem of Pain," and the other on "Incarnation and Development." The latter appears to me in every way the essay of the book, most exquisite in style, widest in knowledge, and so lucid that the reader is not apt to estimate its depth, a lake Tahoe of thought. The polemic in it is so gracefully and unpolemically stated as to allure prejudices to a conclusion they would have turned from had they seen it at the start. The principle of Life or Evolution as the category of the epoch now at its sunrise, not indeed the highest category, but higher than that in which the last epoch did its thinking—is shown to be so thoroughly catholic that the Church may rejoice in it as an advance which is at the same time a return—the spiral of true growth. The disjointed, broken-boned, lime-dust theology which science can see no God in, belongs to the charnel of Protestant schisms and dissolutions. And so far, science is right. God is the God of the Living, and can be thought rationally only in forms of Life which are forms of Growth or Development. Not that *He* grows or develops or becomes, but that all things and institutions, nature and man, do grow by his formative idea, or ideal in them. The Religion of Atonement must accordingly take on a more total form as the Religion of the Incarnation; a redemption must be realized as a means to an end; Sectarian Theology with the vain efforts to make it Catholic by gluing its pieces together in incongruous patchwork must be given up altogether, and the Theology of the Fathers, the Schoolmen, the Orthodox Mystics who had in the organic mind of the Church, and its sense of vital unity and wholeness, a supreme faculty and test of truth, must be restored, not exactly as it was, but with all later knowledge in the restoration, which were better called resurrection, so changed and glorified will its identity be. The world itself, the science of the world, demands this resurrection. And the Church may rejoice that the world's demand is at last for the very Truth which she has always guarded and embodied. Once more Logic is to be Theology and Theology the Science of the Eternal Logos. Finely our essayist describes the old order and the new which will be its palingenesis, quoting Gregory the Great, Aquinas, Scotus Erigena, Bonaventura, Hugo of St. Victor, and Cornelius a Lapide, and tracing their doctrine up into the Higher or Orthodox Pantheism of Divine Immanence, as the law of all Evolution from mud to man, and from the man of mud, still sunk in nature, to the freeman who is lord over nature and himself.

"And though its own vocation is to seek and save souls one by one, it consecrates in passing every field of thought and action, wherein the quickened energies of souls may find their scope. It welcomes the discoveries of science, as ultimately due to divine revelation, and part of the providential education of the world. It recalls to art the days when, in catacomb and cloister, she learned her noblest mission to be the service of the Word made Flesh. It appeals to democracy as the religion of the fishermen who gathered round the carpenter's Son. It points the social reformer to the pattern of a perfect Man, laying down His life alike for enemy and friend, while it crowns all earthly aims with a hope full of immortality, as prophetic of eternal occupations otherwhere. And however many a new meaning may yet be found in the Incarnation, however many a misconception of it fade before fuller light, we can conceive no phase of progress which has not the Incarnation for its guiding star; no age which cannot make the prayer of the fifth century its own: 'O God of unchangeable power and eternal light, look favorably on Thy whole Church, that wonderful and sacred Mystery; and by the tranquil operation of Thy perpetual providence, carry out the work of man's salvation; and let the whole world feel and see that things which are cast down are being raised up, and things which are grown old are being made new, and all things are returning to perfection, through Him from whom they took their origin, even through our Lord Jesus Christ.'" (Gelasian, quoted by Bright, Ancient Collects, p. 98.)

Nowhere have I seen an equal statement in popular speech of philosophic Christianity—Christianity as it must be presented now in order to be believed by any faith that is not blind. New and strange, having more in its ideas to shock the hyper-orthodoxy that insists on the petrifaction of creeds for their preservation, than Gore's Essay which was stoned by a shower of such petrifactions broken small for mob-work, this statement exhibits an architectural symmetry and finish that turns fear into admiration as the "structure brave of manifold music" rises like "Abt Vogler's," but rises to stay. And here I was at "Abt Vogler's" home for a fugue four days long.

A stone house very large and very old, vine-clad all over with vines now leafless, and in ample grounds enclosed with high stone walls, at once both rectory and manor. It stands quite apart from the village, where dwell farm-hands and their families—a simple folk whose fathers lived here before them and whose children will keep their places after them, emigrating only to the church-yard. To these, with the families of the few farmers around important enough to wear dress-coats when they go out to dinner, this rare genius ministers. His quaint little Norman church was built about two hundred years before there was any America in the known world, and not much America is in its known world yet. No railroads, no telegraphs, no street cars, no strain and bustle, but graves around as if to shut these things out from its quietness, or let them enter only by passing through the thought of death and being rightly judged as they pass. There I felt the *sursum corda* of the Christmas Eucharist and heard a village sermon simple as the life it spoke to and as homely. It was about homes and Christmas as the Home-day, and how Christmas might be kept all the year by making homes happy with happy tempers and mutual gifts of self-denying love. The people sat in square pews like small rooms, each family partitioned off to itself with floor privileges for the children, whose pastime no outside eye could see but the rector's perched in his high pulpit like a hawk over the entire brood, but only like the hawk in having so high a perch. Had there been any flights in the sermon I might have fancied the symbol of the pulpit to be that the preacher waving his surplice sleeves like wings should seem to his people as the angel of the Everlasting Gospel flying through mid-heaven. As it was, the sermon came down, its wings spread to cover the brood and keep them from harm.

Is this the man, I wondered, who wrote "The Incarnation and Development"? Have any of these people read his essay? Do they know his greatness, except as the echo of it comes back to them from his university sermons? And yet so far as I could learn by four days' sojourn in the rectory, the preacher was as content as though he were the angel of the Gospel and Longworth his mid-heaven. He had withdrawn hither from Oxford, broken down in health, which years of rest had now mended. The country around him was beautiful, and beautiful his country home in the midst of it. Oxford, with its libraries and scholars, was within easy walking distance—only twelve miles away, a mere "airing" for an Englishman in good weather, yet far enough to keep off the annoyance and distraction of too much society, and to leave a chosen solitude for such study and meditation and slow elaborate writing as appear in that Lux Mundi poem of an essay with an art that conceals its art.

However, the rectory was not exactly up to its idyllic mark in Christmas week of 1890. The weather was too cold. Rural England was not a bit rural—looked like Labrador; and the houses—at least the old-fashioned, thick-walled, big-roomed house built for mildness, whether of summer or winter—could not be warmed, not even by such hospitality as my host's. So I had to look out on the tiresome pallor and try to imagine its green and gold, with nightingales in its hedges and larks in the sky, while I shivered in my overcoat and in a shawl wrapped round the overcoat; shivered over the fire, shivered while the carollers sang their Christmas carols at the door, and the mummers acted St. George and the Dragon modernized into King George and the French; shivered amid the Christmas games which my host and hostess and their company played desperately and for dear life—animal grab, dumb crambo, and snap-dragon! My! how cold the farmers of dress-coat degree did look in their low-cut vests, and the ladies in their silks! But we rose to the occasion—rose like a prima-donna's voice quivering, shivering up in mock warble of delight.

But when the company was gone and the house was still, and the warm-hearted lady of the house sat by the hearth and knitted, or stirred the fire, or added a fresh log from the box at hand, and philosophy became the

theme, then Abt Vogler's music gave the shivers a genuine rhythm and dance-swing that took the chill out of them for the time.

He was a lover of Browning and of Dante, and strains from them ran through his speech. He had studied Hegel under the inspiration of Green, and knew the American Harris, and reckoned a neatly bound and almost complete set of the Journal of Speculative Philosophy among the treasures of his library. Illingworth, Aubrey Moore, Scott Holland, and Gore—what a company to have been in the same university class, and together under the same master mind! And though Nettleship and Ritchie of the left wing were with them, it is not strange that Mark Pattison said: "Green's *honey* goes to the ritualistic hive."

All day and well into the night we talked, in overcoat and shawl, the rector having the added glow and smoke of a meerschaum pipe close under his nose to warm his wits, and save them from chatter. His words were slow and well considered. He had a conscience in his tongue that rendered it as careful as if on the witness stand. The English hesitancy of speech seemed in him the virtue it was once claimed to be by an Oxford don who told a glib American that the English regarded glibness a mark of superficiality, and was asked by the American if that was the reason he cleared his throat so often, namely, to show the depth his thought came from. The Longworth's rector's thought certainly came from another depth. As he smoked and looked vacantly outward with a sort of far-away, somnambulistic look indicating sight which did not need eyes to see with—he would utter every now and then in the pauses of my volubility, a brief sentence that sounded like the heading of chapter which had been written while he listened, and whose contents might be surmised by any co-locutor worthy to share them.

This manner no doubt gave value to his words and piqued curiosity to learn more than his modesty or reticent habit were ready to tell. Four days however, are a long time for two minds to converse, and if any sympathy exist between them, manners as manners are apt to yield, and each to be made at home in the other. And this was what I wanted above all things in England—to get inside the mind, which, while others treated special phases of the New Theology, had forecast the whole of it in its relations to science, philosophy, criticism, and social progress. He better than any one else—better perhaps than the leader himself—could tell what the Movement meant; for the leader might know only its intentions while this man knew its logic which is stronger than intentions and may cut across them or go further than they dream. And the more I saw of him and his careful speech, the more I desired his testimony. Beside, there had been a meeting of the Lux Mundi essayists in this very room during the summer, preparatory to issuing the tenth edition of the book, and they had discussed its theology—how much of it if any should be taken back, how much allowed to stand, what points to guard, what points to push forward. His essay might have told me all, for it was all there—the direction and scope of the whole movement with all the currents that composed it, their oppositions blended, their eddies swept on—Ruskin's art-prophecy, Maurice's Theology, and Greene's Philosophy blending together in the stream of Pusey's Churchmanship, the Churchmanship of the Catholic Creeds and of Catholic Worship.

It was a pity the Longworth rector could not deliver the course of lectures promised for last Lent to Columbia University. It would have been a worthy companion to the Bampton course now near an end in Oxford; and would have helped greatly to bring the American Church abreast of the English in confronting modern doubt with a modern faith whose newness shows no want of age, any more than the latest weapons prove the art of war a novelty. No host would go to battle now in chain armor, however dear and knightly and romantic its traditions. Simply because though proof against arrows, its cumbrous weight cannot ward off cannon balls. Why then insist on furbishing up and fitting on and manœuvering in, the helmets and hauberks and bassinets and gorgets and greaves and sollerets of a theology which, for all its ancient victories, has never smelt the gunpowder of science? Could any warfare be more Quixotic? The Faith has the same form as ever, the same immortal heart-beat, and is sure of triumph, if allowed to fight Doubt with its own weapons, science against science, criticism against criticism, philosophy against philosophy—possessing, whatever the weapons be, all the advantage of free-limbed truth over error. And such triumph as it would then gain would be more inherently its own, due to its own living strength rather than to its outer and accidental armor.

Good were it for the American Church to know a champion of the new courage and skill. We have champions enough of another kind, who have seized the new weapons without the old strength and been beaten or taken captive, but none whose faith has so complete a culture and whose culture has such sinewy faith. We want conscious logic in our belief and the want of it makes us nervous. We are weak in the backbone. Our very courage lacks confidence and tends to become defiant and fussy. We start and stand on guard against slight alarms. We suspect each other. We are readier to cast off than to embrace. Denouncing scoffers, we scoff too much ourselves and not seldom at our friends. Against our better judgment, we are dragooned into partisanship, and a partisanship that here and there has petty mafias which plot against the good name of any members of their own company, less ignorant and bigoted than themselves, imagining that they mark a name for reproach rather than for esteem, by writing against it: "Not one of us." Afraid of argument we are prone to substitute nicknames. "Philosophy?—if that be great we are little, seeing how little we know of it—then out upon Philosophy! Higher Criticism? It is the brag of infidelity and must therefore be infidel itself. None of it for us—whether Wellhausen's or Ewalds', Edwin A. Abbott's, or Gore's, though wide apart as the poles. We have given up the word 'reason' to the rationalists and might as well give up criticism and philosophy too, and then sneer at them all in pride of being utterly unphilosophic, uncritical, and irrational, for the greater glory of faith, all-sufficient faith. We believe because we choose to believe. The faith is ours because, because, because it is OURS. If this argument does not satisfy a sectarian or a sceptic, so much the worse for them—it satisfies us." Meanwhile, we go on reasoning against rationalism and criticizing criticism and philosophying at philosophy in a way that justifies our disclaimers, while evincing aught but satisfaction. The mummers I saw at Longworth playing extinct heroes and winning fabulous victories in paper armor, were less absurd!

Christmas passed but not out of mind. There Abt Vogler's music lingers yet. The snow has melted, the vines run with an almost visible speed of budding green up the house front, the garden is once more a lawn lace-wrought into flowers, and under the wide branching elm, by a portable tea table and near the good wife who has every gift he lacks, sits the rare musician of thought, cup in hand, the same dream look in the eyes under the high-broad forehead so full of high-broad thought, as though the colors they saw in grass and leaf and flower were but shadows of the May-month in his mind. I wish I were there in that vacant chair to enjoy the inner and the outer scene, and the lark song in both, the passion that left the ground to lose itself in the sky!

Back to Pusey House, empty now but for Carter, the only member who has not gone to some homestead for the holidays. In two more weeks the absentees will be back, and the University in full work. And what can they do, this little band of devout friends among these twenty-two colleges and their thousands of students? They can think and pray. They can show to the university that the highest culture makes for deepest faith. They can demonstrate the courage of a religion which believes in the Incarnate God who deifies every element and activity of the manhood which is His own, and every institution which such elements and activities form by their social co-working; that institution being divinest among them, which proclaims the divinity of all the others by its knowledge of divine humanity as their common law—standing in the authority of such knowledge as their total, their ideal form, the form of the Race, even as they severally are forms of the family, the tribe, and the nation—total, too, and ideal in comprehending every industry, science, and art, as parts and phases of that entire manhood which is necessary for God's entire Incarnation, whereby alone His only begotten Son becomes socially as He was individually, Son of Man.

So Pusey House stands in the midst of Oxford University to re consecrate the universe of its studies to God. *Deus Scientiarum Dominus.* There Thought prays and Prayer thinks. There Philosophy prostrates itself before the Altar of the Real Presence, and Worship beholds that presence as the most universal reality, the *Ens Realissimum*, of all things. There Criticism finds a deeper, vaster Truth in the Scriptures by reading them as words from the Reason of God to the Reason of Man, and hence to be rationally interpreted, both in honor of their authorship, and for their correct human meaning—rationally interpreted, not captiously, not with false ideas of their mode of revelation as statistical or scientific, but with that sympathy, that readiness to believe and admire, which is the first requisite of all Criticism that would not lose utterly the vision of Truth and Beauty in a mean search for errors and faults.

And to crown its other graces, the religion of Pusey House is an enthusiasm of humanity. It loves knowledge, not for its own sake, but for the sake of man—the perfecting in man, in all men, of the conscious image of God. It does not think and watch and pray only as a Confessional for intellects in the University needing its example, its instruction, its advice; but would lay hold of the University itself, and wield the whole power of it for help to the world outside—for all kinds of good Samaritanship, for University extensions, and Oxford Mission Houses, and for that giving of self which gets what it gives and gains by what it loses, whereby knowledge and genius and lofty character have a distinct law from commerce, whose losses bring no gain to the loser, and whose gains are sought for self, in a big-fish-catch-little-fish greed of competition, that wars against all genuine morality, against all noble manhood.

This is the work of Pusey House, and the House is doing it well, and the great University recognizes the might and blessing of the deed with such honor as it has paid to no other nineteenth century enterprise undertaken in its name. It is grandly fulfilling—it has in no mean degree already fulfilled—the hope of its founders, expressed by Canon Paget in a sermon commemorative of its foundation.

"The Establishment and Constitution of the House are, I think, a venture of faith in the power and prerogative of the sanctified intellect. We believe that intellectual powers trained in the daily imitation of their crucified Redeemer, held in resolute allegiance to His honor, illumined by His worship, guided by His revelation, and enabled and informed by the grace of His Sacrament, will achieve in the work of literature and learning, results of abiding value, and of commanding importance. . . . Yes, we are not afraid to hope and to pray that the work we now commemorate may be, in God's providence, the beginning of a new growth, a new power in the English Church; that it may be at least one step towards the restoration of our Theology to its rightful throne, and that the inexhaustible Truth of God may disclose yet new vigor and energy, new depths of light, new heights of glory, and new wealth of love for those who seek it, 'not as the function of their own activities, the triumph of their own penetration, or the offspring of their own mind,' but as the ever-living majesty of the uncreated Son of God, even as His own Being who created and redeemed us, Who sustains us by His providence, and sanctifies us by His presence; Who, being in the beginning, was in time made man; Who, 'remaining in himself, maketh all things new, in all ages entereth into holy souls and maketh them friends of God.'"

Deus Scientiarum Dominus

CHOIR AND STUDY.

CALENDAR—JUNE, 1891.

21. 4th Sunday after Trinity. Green.
24. NATIVITY OF ST. JOHN BAPTIST. White.
28. 5th Sunday after Trinity. Green (Red at Evensong).
29. ST. PETER. Apostle. Red.

N. B.—All correspondence and letters of inquiry for this department should be addressed to the Rev. Geo. T. Rider, Mamaroneck, Westchester Co., N. Y.

The conclusion of President Potter's paper on music, begun in THE LIVING CHURCH, June 6, is in substance as follows:

The definitions of musical terms among the Greeks, like their musical scales and their use of music, differ widely from ours. The orator, as we all know, took his note, "*tibiis dextris et sinistris*" from the musician, and intoned rather than spoke his oration. You may hear something of the same sort among preachers in Wales, or in the preaching tone into which a good French preacher often falls. Symphony was the expression for concords, while harmony included both theory and practice, both poetry and its mystical accompaniment. Melody with the Greeks indicated inflections or undulations of the voice, whether in speech or rhythm; music included the science of numbers, mathematics, astronomy, and so much of education as to be called the cyclopædia of knowledge. The young Greek was taught music that he might learn also obedience, since in melody, harmony, or symphony, all is disordered and displeasing unless the laws ordained of God are faithfully followed. Plato held that the influence of music in the education of youth was as a gale bearing from all sides health from blessed regions, and wafting them on imperceptibly from boyhood into a likeness of love and sympathy with all fair and right reason; since more than all things does it penetrate into the innermost recesses of the soul, bearing along with it the love and perception of beauty, and order, and rhythm, in whatever forms presented. Some years since, one of our greatest American scholars, in commenting upon Plato's conceptions, spoke of the importance of the early cultivation of music, since it is not only the most perfect of the arts, but the most spiritual of the sciences, belonging to the three grand departments of knowledge, pervading alike the physical, the metaphysical, and the mathematical, and being in close alliance with the believing spirit. So that the neglect of music, as an art and as a science, is "one of the most serious defects in our modern system of early education."

At Milan, towards the close of the fourth century, rose the school of Ambrose. He collated or composed hymns and tunes, and fixed, it is supposed, the four diatonic scales, called the Ambrosian ecclesiastical keys. His friend, Augustine, after hearing the music in his church, exclaimed: "The voices flowed in at my ears; truth was distilled into my heart, and the emotions of piety overflowed in sweet tears of joy." The close of the sixth century was made musically memorable from the more extended and enduring efforts of Gregory the Great, who added four more scales and his Gregorian chant, laboring ardently for musical education and progress. Schools in which music was taught were rapidly established in all parts of western Christendom. The biographer of Gregory declares that, of all unpromising pupils, the Gauls and Germans were the worst. "Their rough voices roaring like thunder are not capable of soft modulations; for their throats hardened by drink, cannot execute with flexibility what a tender melody requires; their tones are like the rumbling of a baggage wagon jolting down a mountain; instead of touching the hearts of their hearers, they only revolt them."

Charlemagne, as the eighth century was closing, rose to become the great patron of music; but still the singing was in unison, and simple melody was the substance of the music cultivated.

The lack of a musical ear, like color-blindness, is a great deprivation. Early musical education will however in great measure supply the defect, and instruction in singing in many parts of the Union has been the invariable associate of the day-school and the Church. In the earliest days of colonial history, it is said that "the sounding aisles of the dim woods rang with songs of lofty cheer," in which the Pilgrim fathers found utterance for faith and hope, undaunted by difficulties. The first publication of the New England free press was a psalm book, and upon the solid basis of Sternhold and Hopkins, how many an enduring musical edifice has been reared, until the Oratorio Society has taken the place of the winter singing school, and the great organ at Boston's music hall, that of the old-time tuning-fork by which the hymns in the meeting-house were "pitched" in more senses than one. The popularity from Maine to Georgia of music such as that of Moody and Sankey hymns is, I believe, susceptible, did space permit, of an explanation which without sacrificing principles of true art, yet justifies the use of whatever will bring the Gospel in music home to those to whom better music is as yet unintelligible. Is not simple congregational singing one of the greatest of the undeveloped powers of Christendom?

Music and worship cannot be divorced, nor left to live but coldly together, without injury alike to art and to religion. Winterfield dates the decline of sacred art from the time when it "contracted that fatal taint" which degrades it to the service of sensual pleasure.

Of Christianity it has been well said, that while no art is more fit emblem of her work, none can more effectually aid that work in the present day than music. What then ought to be done, and done at once, for music in its relations to worship? As conducive to true progress in this matter, a principle should be enforced which is not new, but which has been greatly neglected—that Church music should express the worthiest worship which we can render to God, and should tend to the highest edification of the worshipper. In proposing practical measures, the suggestion most commonly made is to abolish the quartet choir. Not the number of performers, but the spirit of display often seen in quartet and similarly constituted choirs, and the unseemly music generally chosen, are the objectionable things. But the quartet choir has been often deserving of the highest praise for the painstaking and devout fidelity of its members. At worst it is but one of the steps of a defective past to a better future. That which we deprecate is the tendency to exhibit talent rather than to exalt worship. The effort and the outlay seem oftenest directed not to the edification of the hearer, but simply to the performance of elaborate music generally unskilfully composed and defectively rendered. I have heard at the close of a sermon on "The Last Judgment," the beautiful hymn, "Nearer, my God, to Thee," in which the congregation could have joined, and thus deepened the impression of the sermon, rendered as a solo to a flippant secular melody.

By the adoption of a good hymnal giving both words and music; by frequently using a few of the noblest hymns till they become familiar as household words; by leading the melody clearly and distinctly by a trumpet or the human voice; by making the Sunday school in some measure, and in the best sense of the term, a Christian singing school, congregational singing can be obtained. Choir unions or great gatherings for culture in the art of spiritual song, are almost everywhere practicable.

I am convinced that much more rapid and satisfactory progress would be secured if we should give systematic attention to Church music not only in our schools and colleges, but especially in our theological seminaries, so that the clergyman should enter upon his professional work furnished not only with the authority but with the educated ability to criticize with judgment, and to improve by his own intelligent influence, the music of his cure.

In conclusion, shall the palm be given to instrumental or to vocal music? Among musical novels, "Charles Auchester," in passages descriptive of harmony reproduced those full orchestral effects which tend not only to rouse feeling but to wake and sustain the sense of duty; or where the writer's description was of instrumental melody, the reader was again moved, as the bugle call is said to inspire the soldier who finds it sweet as well as right to die for his country. But in a beautiful translation of "Consuelo," full of striking musical passages, "Consuelo's" music seems inseparably associated with the development of all that is most perfect in her character. The distinct impression left upon my mind was, further, that (provided pupils have, at least in embryo, the requisite vocal gifts) of all means of music and of all forms of the influence of which sound is capable, that which most repays cultivation and is most potent and ennobling, is the voice.

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The reproduction of President Potter's contribution to the broad discussion opened up in Werner's *Voice*, is in further vindication of the essential dignity and importance of the subject itself. It is easy enough, indeed, to supply a consensus of earnest and carefully-matured judgments from contemporaneous leaders of thought, both secular and ecclesiastical, to the same general end. And our strongest and greatest men have entertained and at suitable times expressed the weightiest and most eloquent convictions as to the vital relations between music and both social and religious edification. The perils of our own time grow out of a materialistic, unfeeling indifference to the evangelic and spiritual uses of music, on the one hand; or, on the other, to a sentimental, feeble æstheticism which if it has any appreciable tendency, favors the sensuous and voluptuous degeneracies of the divine art.

To our own Church are providentially entrusted the higher and supreme interests of music in all its religious and worshipful relations. It is an inheritor, in direct line, of all the musical treasures of ancient Catholic worship. Its worship is primarily liturgic, and not only so, it is in the vernacular, "understanded of all the people." This distinction and inestimable privilege is found only in the Anglican branch of the Catholic Church. Added to this, is the "folk-song," kept alive in the mediæval chorales and become an integral element in our hymnology. With the solemnities and splendors of the divine office, in its liturgic completeness, restored to its ancient enthronement as the central, dominant act and fact of public worship in the Church of God, there come multiplied demands for the culture of the highest ideals and the profoundest reverence in thus voicing our sacrifice of praise and thanksgiving. For therein are poured out the affections, aspirations, and adorations of faithful and loving hearts as in the very Presence of our Blessed Lord, when the raptures and ecstacies of the heavenly life and communion are most lovingly vouchsafed.

MAGAZINES AND REVIEWS.

The Portfolio, May, Macmillan, New York: The usual three page-plate etchings are of unequal interest: "The Hop Gatherers," after an old English water-color, a pretty rustic conceit; "Pay Time in Harvest," after L'Herniette, strong in composition, vigorous in drawing and modelling, but of slight æsthetic value; and "The Great Torii of Miyajima, Japan," by John Varley, interesting only to the archæologist. The number finds its special value in the editor's (P. G. Hamerton) fifth paper on "The Present State of the Fine Arts in France—the Survival of the Classical Sentiment." The critic, who unites in an excellent degree the breadth of Continental culture with his sturdy British conservatism, deals not only justly but with fine intelligence with the representative artists he reviews; especially is this observable in his appreciative and comprehensive study of Mr. Puvis de Chavannes, whose allegorical, decorative cartoons, especially those vast mural compositions in the new amphitheatre of the Sorbonne, are puzzling the volatile brains of Parisian art critics. Mr. Hamerton immediately identifies the germinal inspirations of the artist and supplies a luminous and satisfactory analysis covering not only the subtle impersonations, but even the characteristic idioms of color, composition, and drawing. Besides he details and elucidates that sculpturesque feeling which so strongly qualifies that school of artists in a former generation from whom de Chavannes derives his inspiration. An excellent example, the central compartment, is sketched from an original cartoon, and sufficently illustrates the artist's spirit and method.

The Magazine of Art, June, Cassell's, New York, has for its frontispiece a sprightly May-time subject, "Glad Spring," after George Weatherby, etched by Dobie. The several articles are profusely and vigorously illustrated, covering an unusually wide range of topic and treatment. "Current Art: The Royal Academy, 1891," a rather anticipatory prologue, is noteworthy for a striking portrait of Prof. Huxley, the outlines and proportions of an adamantine, inflexible personality. "Berkeley Castle," by Percy Fitzgerald, is rich in old-time reminiscences and pictured antiquities. "The International Shakespeare" reminds us of that unique and splendid project which contemplated a symposium of illustrative comment gathered from the great art centres of Europe in honor of the great Master of Avon. Three contributions are engraved, severally, from Grutzner, "Thou art the Knight of the Burning Lamp"! rich in humor; Emile Bayard, "I pray you bear with me; I can go no further;" and Frank Dicksee, "Yet I'll not shed her blood, nor sear that whiter skin of hers than snow." There are several striking examples from the gallery of the Royal Holloway College, "Evening: Driving Cattle," by Troyon, being the most interesting. S. Bing, who is a master of his subject, contributes "Hokusai; a Study," with seven illustrations of this exceedingly popular artist; in two parts—Part First. The last article is a resumè of "The French Revival of Etching," with interesting examples.

The North American Review, for June, New York, opens with an instructive paper on "Our New War Ships," by the Hon. B. F. Tracy, Secretary of the Navy, who furnishes an admirable illustration of that national trait of versatility in virtue of which our political elections are able to evolve a first-rate naval secretary out of a first-rate lawyer! Gen. Hawkins in a somewhat boding spirit enlarges upon the postulate, "Brutality and Avarice Triumphant," only to be flouted and cajoled by that agnostic optimist, Col. Ingersoll, who looks at everything terrestrial through a medium of *couleur du rose*. The late P. T. Barnum contributed "A Trip Abroad," in his own (happily) inimitable vein. But public attention is likely to select Mr. Andrew Carnegie's rather boisterous and dogmatic harangue, "The A. B. C. of Money," for general discussion. The writer is brimful of his subject, has mastered it, clearly enough, and arraigns with intrepidity the executive for its statutory depreciation, or falsification, of the silver coinage. In silver Mr. Carnegie detects the fatal flaw in our fiscal policy, prophecies profound depression of manufactures and commerce, with an ultimate recovery when sounder

doctrines of finance come to prevail. Meanwhile he stoutly urges wage-earners and others to whom small savings are of special importance to put everything within reach into gold and hoard it against the day of feverish premiums and unsettled values. The author's shrewdness is so amply guaranteed by his own success in affairs, that his counsels are not to be ignored. But whenever we encounter Mr. Carnegie in print, a publicity which seems especially grateful to him, we cannot resist the inquiry: How is it that in his solicitude for Dunfermline, and New York, and Pittsburgh, and his munificent disbursements therein, and for wage-earners at large, he has not taken into his generous confidences the thousands of dum-drudges of his coke ovens and vast smelting furnaces and rolling mills, out from whose toil and grime his vast fortunes have been built up, making their wretched, blank lives, a little better worth the living, and their homes and families honorable co-sharers in the riches they had a main hand in producing! Can it be that such a man as Andrew Carnegie, a self-proclaimed sociologist and philanthropist, can afford to pass into history after leaving these thousands of toilers outwitted, over-reached, and half-starved to the end!

THE Chicago *Graphic* in its issue of June 6th devotes a page to illustrations of the recent Choir Festival at the Auditorium. Like all the work done by this paper, the pictures are excellent. Chicago should give a liberal support to this enterprising publication. It is worthy of the best spirit of this great city. It is published by the Graphic Co., 358 Dearborn st. $3.00 a year.

Biblia for June opens with a sketch of Mr. Petrie, the great explorer in Egypt, by the Rev. Camden M. Cobern, Ph. D., of Saginaw. It contains an original account of Mr. Petrie, from his mother, and is throughout a piquant biography. The Rev. Dr. Fradenburgh contributes "Inventory of Results in Egypt;" Mr. F. G. Bliss a report from Palestine; and Dr. Moldenke treats of the work and book of Ebers on the Egyptian hieroglyphs, in which he introduces some of Eber's hieroglyphical characters. It is quite amusing to see the name George Ebers in hieroglyphs. Other articles are very valuable. [$1.00 a year. Meriden, Conn.]

The Sanitary Era has made a specialty of collecting and tabulating the monthly mortality of the principal cities of the world, with meteorological conditions influencing health. The labor and expense are great and the results are of the highest importance. It appears that March was the most fatal season, the death-rate nearly doubling in New York and Chicago. In Europe the mortality in Vienna was the greatest, running up from 19 in a thousand (the October rate) to 44 in a thousand. New York stood 38.54; Chicago, 34 05.

A QUEER FAMILY. By Effie W Merriman. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: A. C. McClurg & Company. Price, $1.00.

This is a story of street waifs, very bright and clever, by the author of "Pards." The career of the little men and women, as told here, is both amusing and pathetic.

PERSEVERANCE AND SUCCESS; the Story of William Hutton. By F. Scarlett Potter, author of "Mark Westeroff," "A Wonderful Goldsmith," etc. New York: Thos. Whittaker. Red muslin boards. pp. 128; price, 45 cents.

An interesting biography of a persevering English bookseller, paper house proprietor, and author, who fought his way by sterling qualities to eminent success, the reading of which will stimulate our boys.

TOHU-VA-VOHU ("Without form and void"), a Collection of Fragmentary Thoughts and Criticisms by Alfred Edersheim, M.A., Oxon., D.D., Ph.D. Edited, with a Memoir, by Ella Edersheim. New York: Longmans, Green & Co.; Chicago: A. C. McClurg & Co. 1890. Pp. 152. Price, $2.00.

Dr. Edersheim was accustomed to jot down in the pages of a manuscript book his thoughts on various subjects connected with the Bible and religion, which his daughter has done well to give to the public. She has also prefaced them with a biographical memoir which, though short, is full of interest, and gives us a picture of the man whose literary works have done so much for the cause of Christ and afforded such a solid contribution to the study of both the Old and New Testaments. An index of subjects covering seven pages, shows the wide range of his thoughts. A good deal of wisdom is condensed in these short, unconnected utterances, and many of them are bright and sparkling. One is tempted to quote, but there are so many good things it is hard to make a selection. As a specimen of his criticism a rather longer fragment is given us of his "new translation of Isaiah vi." His poetic talent is shown in some selections from his translations of German hymns. A good photograph opposite the title page forms a fitting complement to the picture of the mind of this great scholar as set forth in these fragments.

THE BEAUTIFUL LAND. Palestine as it was and as it now is: Historical, Geographical, and Pictorial along the lines of our Saviour's Journeys. By John Fulton, D.D., LL.D., associate editor of *The Churchman*. Introduction by the Rt. Rev. Henry C. Potter, D.D., LL.D. Illustrated by several maps and charts, and over 400 engravings and a grand panorama of Jerusalem. Chicago: Standard-Columbian Co. Pp. 652. Price, silk cloth, $3.75; half morocco, $4.50; turkey morocco, $6 00.

This is not merely a description of the Holy Land, but rather a journey through it, connecting every place with the Saviour's life on earth, recalling the words He spoke and the things He did, and making the whole country vivid and real with His personality pervading it. The manners and customs of the land are explained, and the Scripture illustrations from them are thus in turn themselves illustrated and given fresh force and power. Dr. Fulton writes as an eye-witness and with a clear and picturesque style that in itself is attractive. The work will be valuable to both students and teachers, as it gathers together in interesting and convenient shape a large amount of information and many fine illustrations. In short, the book indicates much painstaking research and careful labor which cannot fail to be appreciated by its readers,

THE CYCLOPÆDIA OF TEMPERANCE AND PROHIBITION. New York: Funk & Wagnalls. 1891. 8vo, Pp. 671.

We have been much interested in examining the present volume. It claims to be "A Reference Book of Facts, Statistics, and General Information on all Phases of the Drink Question, the Temperance Movement, and the Prohibition Agitation," and a vigorous effort is made to present all that any one can desire in a work of the kind. The topics are numerous, historical, moral, religious, statistical, biographical, scientific, etc. Much labor has been bestowed upon the work, in order to secure fulness, accuracy, fairness, and truthfulness, in matters respecting which there is honest difference of opinion among good and true men. A number of the articles are signed by contributors, among which are Dr. Howard Crosby, Miss Willard, A. Gustafson, Dr. G. W. Samson, etc. Some of the papers are very full, such as, "Prohibition" (85 pp.), "Legislation on the Sale of Liquor" (88 pp.), "Historical Notes on Intemperance" (12 pp.), "Liquor Traffic" (17 pp), and the like. Without committing ourselves to all the views and statements that the volume contains, we can commend the Cyclopædia to those who seek reliable information upon this momentous question.

JESUS CHRIST, THE PROOF OF CHRISTIANITY. By John F. Spalding, S. T. D., Bishop of Colorado. Milwaukee: The Young Churchman Company; 1891. Pp. 220. Price, $1.00.

In these discourses the Bishop of Colorado has done good service in popularizing the argument for Christianity drawn from the person and teaching of Jesus Christ. He believes, and believes aright, that the historical argument in its various forms is best adapted to meet the skepticism that widely prevails. There is a healthy hunger for facts, and if men can be shown that our holy religion runs back to and grounds itself on incontrovertible facts, and is not the outgrowth of theories, they will be put in possession of a solid and reasonable basis for their faith. In the unfolding of his argument the Bishop considers Jesus Christ witnessed to by prophecy, in His relations to the Holy Scriptures, as the desire of all nations, the God-man, the Heir and the Light of the world, as the Founder of a Kingdom, etc, making much of the cogent argument from the constitution and existence of the Catholic Church. We are glad to see the prominence into which the author brings the grand central doctrine of the Incarnation, not only as the foundation of theology, but in its momentous and intimate bearing on the individual Christian life. Constant reference is made to valuable books bearing on and carrying out the author's argument, which the Bishop advises his readers to consult and study. He evidently means his book to be practically useful both to the clergy and to the intelligent laymen of the Church, and we have no doubt they will find it so. It is much to be desired that these discourses should be widely read by all our people that they may know that they are not following cunningly devised fables in believing the Gospel as the Church hath received the same.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

BOOKS RECEIVED.

THE RECTOR OF ST. LUKE'S. By Marie Bernhard. Translated by Mrs. Elise L. Lathrop. With photogravure illustrations by Geo. F. Graves. Price, 75 cents.

A BRAVE WOMAN. By E. Marlitt. Translated by Margaret P. Waterman. With 50 photogravure illustrations. Price, 75 cents.

New York: Worthington Co.; Chicago: A. C. McClurg & Co.

READ AND OTHERS *vs.* THE LORD BISHOP OF LINCOLN. Judgment, Nov. 21, 1890. London & New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, 60 cents.

A FIELD OF TARES. A Novel. By Clo. Graves. Price, 40 cents.

THE LOST HEIRESS. By Ernest Glanville. Price, 40 cents.

THE GOLDEN GOAT. By Paul Arene. Translated from the French by Mary J. Safford. Illustrated. Price, 50 cents. New York: Harper Bros., Franklin Square Series.

OUR FATHER'S KINGDOM. A Baccalaureate Address. By Julius H. Seelye. New York: Anson D. F. Randolph & Co.

THE PEERLESS COOK-BOOK. Compact and Practical. By Mrs. D. A. Lincoln. Boston: Roberts Bros.; Chicago: A. C. McClurg & Co. Price, 15 cents.

THE AUTHORITY OF THE CHURCH, as set forth in the Book of Common Prayer, Articles, and Canons. Sermons preached in Trinity chapel, New York, during Lent, 1891. By Morgan Dix, S. T. D., D. C. L. New York: E. & J. B. Young & Co. Paper.

A HAZARD OF NEW FORTUNES. A Novel. By William D. Howells. Two volumes in one. New York: Harper & Bros. Paper cover. Illustrated. Pp. 666. Price, $1.00.

THE STORY OF AN ABDUCTION, in the Seventeenth Century. By J. von Lennep. Translated from the Dutch by Mrs. Clara Bell. New York: W. S. Gottsberger & Co.: Chicago: A. C. McClurg & Co. Paper cover. Price, 40 cents,

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CHURCH COLLEGES.

(*Conclusion.*)

ST. STEPHEN'S, ANNANDALE.

St. Stephen's College was founded at the request of the late Bishop of New York, Horatio Potter, and of the Society for Promoting Religion and Learning. Mr. John Bard offered the means for locating it at Annandale-on-the-Hudson, near the Barrytown station of the Hudson River Railroad. He built the chapel, gave ten acres of ground, and for a long time contributed liberally to the necessary expenses. Other gentlemen of the neighborhood, notably Mr. John L. Aspinwall, united with him in establishing and sustaining the college. The institution went into operation in 1858, under the wardenship of the Rev. George F. Seymour, afterwards dean of the General Theological Seminary, and now Bishop of Springfield.

The college is reached from Barrytown Station by a short drive through some of the finest suburban scenery in the neighborhood of New York. The shaded avenues of approach are lined on either hand with fine old country seats, while below the slope, the windings of the Hudson are seen at frequent intervals, with the blue lines of the Catskill mountains in the distance. The present landed property consists of about thirty acres, beautifully diversified by wood and lawn. The chapel, which serves also as a parish church of the vicinity, is a noble gothic structure of stone. Here, in termtime, the students attend service twice daily, coming in their caps and gowns. In 1861 the south wing of the college was erected. It is seventy-five feet by forty standing on elevated ground. It contains recitation rooms, library, rooms for students, and a refectory. In 1868, a dormitory was built, and the following year the handsome Ludlow and Willink Hall was erected, which is the residence of the warden, and contains a fine gothic hall for public purposes. A dining hall was constructed in 1873, with funds contributed by Miss Preston, of Barrytown. Another building, given by John Bard, Esq., is used for the library, and contains recitation rooms. Two sections of the south wing of the new college building were erected in 1885, and constructed in gothic style of blue stone, trimmed with Ohio sandstone. The recent gift from the Rev. Dr. Hoffman will enlarge and possibly complete this latter edifice, the plan including also a fine gothic tower, in the architecture of the English colleges. To the north of this building is the astronomical observatory, with a telescope presented by Mr. John Campbell in 1875; and adjoining are houses of the professors.

St. Stephen's has been in operation for more than thirty years, and has educated for the ministry between 200 and 300 candidates, of whom many are holding important positions in the Church; one of the professors of the Western Seminary and one of the Seabury Divinity School are graduates.

St. Stephen's contributes the largest number of students to the General Seminary, where its graduates hold an honorable place. They have shown themselves men of character, ability, and culture, and have entered the ministry with qualities which have made them successful in the sacred profession.

St. Stephen's is one of the colleges of the University of the State of New York, where its annual work is reported, its course of study and its degree of success mentioned as coming up to the general standard of all the colleges of the State composing that University.

It is also emphatically a Church college. It is the Church's year that gives tone and direction to all its arrangements, and to the life in Annandale. The course of study is the classical course—one which should give the best preparation for entrance on the study of theology at a divinity school.

The number of students who apply each year is greater than can be received. For the last four years, less than half of those who wished to enter could be provided for. If the means of enlarging the work could be obtained, St. Stephen's would have more than double the present number of students, which would be about 200, and which would make it larger than any Church college in this country.

TWO PICTURES OF LIFE.

BY SIDNEY MCLEAN.

THE IDEAL.

A vision of the amaranth,
Entwined with fadeless bay;
A brow uplifted, fearless, pure,
On which the garland lay.

A soul attuned to strains sublime;
A mind whose daily food,
Is lilies from the vale of thought,
Reflecting heaven's own mood.

A heart in which the passions dwell
Submissive to the will;
A will held servant unto Him,
Who whispered, "Peace, be still!"

THE REAL.

A crown of simple daisies,
From life's great dusty plain,
Though woven e'er so well, and worn,
Hide not the brow's sad pain.

A weary soul beleaguered,
While runneth Time's fleet sand,
The gift of purest loving
Held in a baby's hand.

A will frail as the dewdrop,
When suns of passion rise;
Sighs, tears, till life's destroyer
Hushes repentant cries.

O Jesu, Son of Mary!
The ideal is of Thee,
The sad reality is ours,
In our mortality.

THE VACATION CLUB.

BY ADA J. TODD, PH.D.

XVIII.—MINERALS.

"I'm almost sorry it didn't storm again to-day," said Fred, on a beautiful clear Friday morning. "I guess Miss Lacey would have got round to minerals and I don't know half of my collection yet."

"I can find most of my flowers for myself," said Bess.

"Well, she's told you more, and besides stones are harder to classify than flowers."

"Don't you wish you'd taken flowers, too?"

"No, not if I can get anything else," said Fred spitefully.

"Why, Fred!" said Miss Lacey, surprised, as she came out of the house in time to hear the last remark.

"Well, Miss Lacey, I tried all last evening and I just can't tell anything about those stones. A good many of them look alike, only just enough different to show they ain't."

Under such circumstances Miss Lacey did not try to correct grammar but thought it best to try some soothing methods, so she inquired: "How would you all like to go up to the Glen to-day and to the quarry and study minerals this time?"

There was sufficient sympathy with Fred to influence them, even if the attractions of the place had not been such as to make it enjoyable *per se*. So there was a hearty vote in the affirmative, and Jo threw his cap into the air in addition. The Glen was a favorite place for picnics through all the countryside, and Daniel, who again acted as charioteer, had no special surprise at the choice of ground. He did exercise some curiosity about various hammers, vials of acids, and curious-looking "boxes" as he called the collecting cases with which some of the enthusiastic club were by this time furnished, though it never was noticed that they had more or better specimens than the others. Their plan with the flowers had been so successful that Miss Lacey said they would follow the same with the stones, and as all but Mrs. Wildman and Alice preferred to walk, the search began when they left the house. Dan'el who kept them in sight, was frequently called upon to halt while some "specimens" were deposited and stowed away in the voluminous "carryall," greatly to his disapprobation, for if one thing on New England hills is less valuable and most numerous, it is stones.

They took dinner on the same delightful knoll under the pine trees, while the heap of stones waited for them, with some flowers which Bess had smuggled in, and in a little grotto at one side grew a cluster of the Pyrola or alse wintergreen, which sent them occasional whiffs of spicey odor. Bess wore her favorite "find," a bunch of the Princess Pine with its waxy blooms.

"Well," said Miss Lacey, when they took their seats around the pile of stones for their "symposium" as Will called it, "I think we will divide these as we did the flowers, only on a different basis. All rocks are made of minerals, sometimes only one but generally a good many. And they may be of organic origin as the limestones formed of shells, or coal, formed of vegetable matter; but generally are inorganic. Sometimes a rock will contain bits of organic matter as shells or corals and then we call it fossiliferous."

"This is limestone, isn't it," asked Fred.

"Yes, you know I told you about limestones the first time we were up here, and you can test them easily with the acid. Suppose you pick out all you can find."

"Why is it of different colors?"

"Because often colored with some foreign substance, such as iron or manganese. It is seldom pure. Rocks are also divided into igneous, produced by the action of heat, and sedimentary, formed into beds by water. But Fred is most anxious that I should talk of minerals to-day, and as we have already considered chemical compounds, you will understand me when I say that minerals are composed of elements and are usually classified according to their composition. The elements most important are O, comprising about half the earth's crust, silicon, Si, which constitutes at least a fourth, aluminum, Al, which is the basis of clays, magnesium, Mg, potassium, K, Sodium, Na, and iron, Fe, scattered almost everywhere, C which enters into all carbonates, and calcium, or Ca, which is largely combined with it. These nine make 977-1000 of the whole rock formation. Sulphur, hydrogen, and chlorine come in occasionally and of course all the elements are found, at least in traces, but in a general outline we do not need them. We will take this one first, both because it is most important and also the easiest. You know it, Fred?"

"I think it is quartz, Si O2."

"Yes, silicon dioxide, or silica. This is pure white, but it is found in all colors. Try it with your knife. You cannot scratch it. It is the hardest common mineral we have. If you break it, it never breaks evenly, that is, it breaks as easily one way as another, so we say it has no cleavage. In a hot flame it would be infusible; light the alcohol lamp, Fred, and I will blow the flame on it through this blow-pipe; see, it remains unchanged, though if I had wet it in some of the sodic hydrate it would have melted to glass. Drop on some acid, Fred; that does not affect it. You see it is well fitted to withstand all adverse influences, and form the foundation of the earth. Only water will break it up by long-continued action, and wear it down into sand or pebbles. When it occurs in transparent crystals it is very beautiful, and passes under the name of Alaska, or some other diamond or rhinestone. The crystals are always of definite shape, six-sided prisms with pyramids at the ends, if allowed to form freely. This also characterizes it if crystals can be found. Indeed, the fact that a given mineral always crystallizes in the same way is a great help in the determination of minerals. When quartz is violet we call it amethyst, if waxy, chalcedony, if the color is in bands, agate or onyx; if red or yellow, jasper; and a massive dull gray is the flint of our forefathers. Now pick out all the quartz."

This took quite a little time, as they were becoming sufficiently scientific to consider accuracy a strong point, and so took pains to verify first impressions.

"Then we have to consider hardness, fusibility, action of acids, and shape of crystals, do we, Miss Lacey?" asked Fred.

"And cleavage," added Frank.

"Specific gravity, or weight, also," said Miss Lacey, "lustre, and the streak made by drawing the mineral across paper sometimes help to identify it. Always the chemical formation is the ultimatum. This will come next," she continued, taking up a piece which several had examined for quartz and discarded. "Why not quartz?"

"Because it has cleavage," said Fred, "it is very hard and shiny, but it would break at right angles."

"And that indicates felspar, a silicate of Si, Al, and O, with some potash in this kind which I know by the cleavage to be orthoclase. That one there which is pure white has sodium in it, and is called albite felspar. There are many kinds."

"How can we know them?"

"By cleavage is one way. The orthoclase cleaves at right angles, the albite is inclined. The crystals are different, but they are not commonly found. The color is a little different, the albite being lighter. When you become acquainted with minerals you will know old friends by a personal look which you can't describe any more than among people. There are only these two kinds of felspar here, sort those out next. Now you all know this shiny mineral which is found in scales, and often by its brilliancy calls attention to an otherwise dull rock in which it is imbedded."

"Mica," said Fred, "I know that."

"It is a silicate of Al, too, with other metals, but is always easily distinguished by its scaly cleavage and the crystals which are prisms. This is the potash mica, or muscorite. These three minerals, quartz, felspar, and mica, are usually found combined in varying proportions to form the common rocks: granite, gneiss (pronounced like *nice*) and schist. Here is a piece of coarse granite, can you pick out the quartz and felspar? The mica is easy enough. Granite has no cleavage, gneiss can be split in blocks; schist is not so compact, and can be broken into slabs like flagging stones, slate breaking into thin and even plates and shale breaking very unevenly, and fragile like this. All these are named from their structure, but may be of the same constituents, though the slate and shale are usually formed from clay or ground felspar. There are quantities of shale all along the shores of the Upper Hudson, formed from the mud of the early Paleozoic, and filled with the fossils of that time. Here is another silicate, with magnesium instead of aluminum. There are several varieties, of which one is asbestos. When you see a very dark colored rock, it is likely to contain homblende; when this combines with quartz and felspar, instead of mica, the rock is called syenite, though most are commonly called granite; for instance, the so-called Quincy granite is a red syenite—red from the color of the felspar. Have you picked out all these? There is hardly anything left, most rocks are composite with quartz or clay for a basis, and we name them from the mineral predominating. But here is something you have overlooked in this schist, some little crystals of a different matter. These often occur. Take out your magnifiers and tell us the shape."

"Octahedral," said one. "Twelve-sided," from another.

"They are garnets, and all I found in that cliff up there, which is full of them, have twenty-four faces, and each face is a trapezoid, so the whole crystal is a trapezohedion. But these are from drift boulders, and probably you will find them both eight and twelve-sided, for they so occur."

"But I thought garnet a beautiful red," said Nellie, disappointed.

"Some transparent ones, such as are used for jewels, are, but that is exceptional. They are a silicate, also, quite hard, probably this has lime in it. It is sometimes found massive, but not often. Here are some homblende crystals in this schist, too, it is so brittle that they are broken, but they are six-sided prisms, you see."

"Here is something pretty," said Fred, who had been keeping a piece concealed with a view to making an impression when it was produced. "See these blue crystals! I found it in a stone fence."

"That is pretty," said Bess, "most as pretty as a flower. See the deep blue line along the middle. But is it a crystal, Miss Lacey? It has no shape."

"It is what is called a blade—a flattened prism. The hardness is greatest at the extremities. It is called kyanite from a Greek word *kreanos*, meaning blue. Does any one else find crystals? They often occur in schists and shales. That is good, Jo, I thought you'd find some. That is tourmaline, very hard and brittle, what shape?

"Three-sided," said Jo, "I can't melt it, and acid has no effect."

"Another silicate, sometimes pink, green, or blue, but generally black. Now let's hurry up to the quarry and see what we can find there."

On the way they passed a pile of stones which Miss Lacey thought worth investigating, and found some more conglomerates, in one of which were some dark red crystals like garnet in color, but like tourmaline in shape. Miss Lacey found two crossed and said that was a common habit, which gave it its name staurolide, from *stauros*, a cross. When they reached the quarry they hunted through the piles of stones which had been cast out as unfit for burning because the impurities in the limestone as they were just what they wanted, and might furnish them with some new specimens.

Some pieces were beautifully marked with a green mineral, which they found soft enough to cut with a knife. They could take off thin leaves of it, and in the blowpipe it could be fused on the edge. Miss Lacey concluded it was serpentine. There were also some long fibrous masses of white tremolite, a species of homblende. These were very tough, but they succeeded in getting out some fine specimens. A few pieces of talc, the softest mineral, were also found, and Miss Lacey said they could compare them with the quartz, the hardest.

On the way home they passed a wooden structure, which Fred called a "plaster mill," at which Miss Lacey immediately called a halt. "Plaster," said she, is calcium sulphate or gypsum, and we may find some good pieces, though only the coarse is usually ground."

They did find some almost transparent, from which they thought they could imagine what the beautiful soleuite or pearl spar might be.

"This plaster is put on land," remarked Miss Lacey, "but plaster of Paris is made in the same way, only heated, also, to send off the water. Then when it is wet it takes up the water again, and 'sets' into stone."

A broken mill-stone furnished some buhrstone, a silicious rock, flinty in texture, probably formed by silicious solutions on beds of fossils, which it often contains, and then Miss Lacey promised Dan'el that they would not stop again till they reached home.

(To be continued.)

LETTERS TO THE EDITOR.

THE CHURCH WILL SURVIVE.

To the Editor of The Living Church:

In the Rev. Dr. Shinn's letter in regard to the election of the Rev. Dr. Brooks, he says: "If the argument so often used in other cases, 'The dioceses have elected them, and therefore, we must respect the wishes of the dioceses', does not hold now—why not?"

To this query, may not the answer be given that never before in the history of the American Church has she been asked to admit to her episcopate a man who, after one of the General Conventions, could return to his native city, and before his crowded congregation, hold her "pretentions" up to ridicule?

The feelings of all true Churchmen were hurt at the time, and one cannot understand how these things can be so easily forgotten.

In view of what will probably be the result, we can only be thankful that the Church lives not because of her bishops, but because of her great KING. E. H. A.

"MOST TOO HIGH CHURCH."

To the Editor of The Living Church:

The little church at L— in the diocese of —— has the name of being "High," having been built by a clergyman of that stamp (partly out of his own pocket and mostly by his untiring efforts) and naturally taking on his phase of Churchmanship. Many people inside the Church, in other parts of

the diocese, and nearly everyone *outside* the Church, but especially our Methodist brothers, have seen fit to find fault with the High Church fixings, and stigmatize them as "Catholic," etc.

A general missionary of the diocese paid a visit to the town for the purpose of holding services there. On arriving he was met at the train by the warden, who kindly offered to take him bye he church on their way to his house, the service being some hours later.

Being anxious to see the church, and find out what sort of building he would have to preach in, he readily consented, and they turned down a quiet street, and after a short walk came to a very churchly structure, with *fourteen* crosses on the gables, in fact, there was a cross on every convenient and inconvenient place, except on the very top of the spire, but that was surmounted with some cross-shaped iron work.

The missionary expressed himself pleased with the building, but thought the crosses "most too many." He wanted to go in, but the warden had not the key, so he had to content himself with a peep through the window. He could not see the altar, but above the place for the dossel was a *picture*, he could not tell of whom or what. "I did not know *our* Church put *pictures* over the altar?" he asked. "But it is not *our* church," said the warden. "What! Romish?" "No." "What *can* it be?" "Methodist!"

Yes! these people who are all the time calling us Catholics (the only name by which we should be called) by which they mean Romanists, have put fourteen crosses, large crosses, on their church, and the picture—not of Christ, not of one of the apostles, no! but of their presiding elder!—over the sofa! W. T. D.

THE APOSTOLIC SUCCESSION—"A FICTION."

To the Editor of The Living Church:

I am surprised to read in your last issue, the following from the pen of Dr. Shinn:

"He (Dr. Brooks) holds to the Historic Episcopate, as it is stated in the preface to the Ordinal." I happened to pick up a few days ago a volume of "Twenty Sermons" preached by Dr. P. Brooks, (Dutton, 1887,) and finding a sermon, "The Church of the Living God," read the following, which certainly cannot be characterized as uttered "in the heat of a debate," to use Dr. Shinn's expression:

"The American Church is the great total body of Christianity in America in many divisions, under many names, broken, disjointed." "If our Church does especial work in our country it must be by the especial and peculiar way in which she is able to bear that witness" (viz., to love of God, redemption and sacred possibilities of man), "not by any fiction of an apostolic succession in her ministry which gives to them alone a right to bear witness. There is no such privilege of commission belonging to her or anybody. The only right of any body lies in the earnest will and the manifest power. The right to preach the Gospel in America lies in the earnest faith that the Gospel is the only salvation of the people . . . whoever brings that faith has the right to preach, whoever does not bring it has no right, be the fancied regularity of his commission what it may."

Again, after speaking of successful appeal to the rich, cultivated, etc.: "That is the true apostolical succession." "That she must not boast she has, but she must struggle more and more earnestly to win."

"Fiction of apostolic succession," "fancied commission," are strong expressions, and could hardly in seriousness be spoken by a believer in the "Historic Episcopate." "Earnest will and manifest power" would seem to mean earnest wish to preach and natural endowments, at least, so I read. This is not, however, the equivalent of the scriptural "called of God as was Aaron," but a degrading to a humanitarian level, the supernatural gift and commission of the sacred ministry, in like manner as Dr. Brooks in the preceding part of the sermon makes Baptism the mere recognition on the part of the Church of what the child is by virtue of its natural birth.

If Dr. Brooks becomes a bishop in the Church of God, he must in *act*, at least, contradict this erroneous teaching as regards the ministry; for in conferring orders, the "authority" comes not by virtue of an earnest will and manifest powers, but is given "by the imposition of our hands." To many of us these words are no *fiction*, nor convey to us any *fancied* commission, but the only *authority* recognized by this Church "to preach the Word of God," *vide* Ordinal.

May God's good Spirit direct and govern the bishops, that they may be alive to the gravity of the situation. J. A. C.

TRIFLING WITH THE CREED.

To the Editor of The Living Church:

In *The New York Times* of May 25th, there is a report of a sermon preached the day before by the Rev. R. Heber Newton, passages in which are of so singular character that they ought to be brought to the general notice of Churchmen; for the secular press diligently spreads the impression that Dr. Newton is persecuted by a narrow clique and is only exercising the lawful liberty of interpretation conceded by the Church. On the contrary, he is reviving ancient and discarded forms of misbelief, which the ignorance of this generation is accepting as a new revelation. I send you the whole report with the passage marked. One cannot always know where to have the Delphic utterances, as the Rev. Dr. Huntington aptly called them, of this remarkable Churchman. I gather, however, that the virgin birth of Jesus Christ may be professed, consistently with a "thoroughly honest attitude," while holding that it is not a literal fact, but "a mode of statement;" the kernel of truth in which is, that in Jesus Christ was born "a unique man," "a new creation," involving "a break in the divine order of growth, or evolution, through which God is leading on life toward Himself." This is the view the preacher holds and teaches his congregation. While making no less demand upon our powers of faith, this view is certainly not that of either the Church, the Bible, nor of the Nicene Creed, historically interpreted.

Of the doctrine of the Trinity, we are told by Dr. Newton that it is "a philosophical formula, expressive of the three conceptions of the Divine Being." The Delphic utterance proceeds: "There are doubtless deeper depths in this doctrine, depths which lead us within the mystery of the Divine Being itself." True is the latter statement; but as regards the former, the doctrine of the Trinity is *not* that of three conceptions of the Divine Being, making the Father, Son, and Holy Ghost, pure subjective creations of the human mind. That doctrine expresses, to use the words of the great preacher and theologian, Canon Liddon, "certain eternal distinctions in the nature of God, which are themselves utterly anterior to, and independent of, any relation to created life." The view of "three conceptions," or of three varying relations of God to the world, is very old—ante-dates the Nicene Creed, was thoroughly known to the men who formulated that Creed, and is utterly inconsistent with its strong expressions, by which the personality of the Father, the Son, and the Holy Ghost are so guarded, that to hold Dr. Newton's view while professing the Nicene Creed, can only be reconciled with an honest attitude by an imputation upon the intelligence.

In the matter of the Incarnation, Dr. Newton is less guarded. "The Incarnation is a spiritual truth philosophically stated. God is in all life. He is uniquely in Christ, as Christ is a unique man, a new order of creation, the nature in which God is to be enshrined. Jesus Christ is therefore a man filled with the indwelling of God, God manifest in the flesh." Dr. Newton claims that to hold and teach this, while professing the Nicene Creed, is consistent with a "thoroughly honest attitude." Yet he must know that the words of the Nicene Creed: "Being of one substance with the Father," were, historically, carefully framed to exclude for the person of Jesus Christ any other beginning than that of the Eternal Godhead. The following words emphasize that meaning: "He came down from heaven and was made man." Dr. Newton teaches that He was *created a man*, into whom God came. To an indifferent reader this may seem hair-splitting; but, in fact, it involves all the difference between whether Jesus Christ is personally a man, or personally God—the difference between the finite and the Infinite. Upon this turns the whole scheme of Christianity.

Dr. Newton's contention amounts, in principle, to this: One may rightfully profess anything, by putting one's own construction, however forced, upon the words, regardless of the sense which historically attaches to them.

No society can hold together where the laws of good faith which binds its members together are so trifled with. Fortunately the general sense of men favors direct dealing, and awakes sooner or later.

A. T. MAHAN,
A Layman of the Church.

New York.

DR. BROOKS NOT ON TRIAL.

To the Editor of the Living Church:

It is not Dr. Brooks who is on trial today, Dr. Brooks has been already upon trial and is now *upon record*. It is the American branch of the Catholic Church which is on trial; and she too is shortly going upon record.

The Church exists upon earth for the purpose of performing in Christ's name His three-fold office of prophet, priest, and king.

(*a*) As *prophet*, she is to preserve and declare "the Faith once for all delivered to the saints."

(*b*) As *priest*, to plead the benefits of the Incarnation of God on behalf of men, and to impart those benefits to such as will receive them.

(*c*) As *king*, she is to maintain and exercise Christ's authority upon earth.

The question is: Will the American branch of the Church discharge the trust committed to her, within the sphere assigned her?

The Church is called upon in her capacity as the kingdom of God, to consecrate and commission a suitable person to perform the functions of her three-fold office, on her behalf, within the limits of the diocese of Massachusetts. Judging by the past, and that is the only safe basis of judgment, can Dr. Brooks be depended upon to discharge the three-fold office of Christ on behalf of the Church?

(*a*) As *prophet*, has Dr. Brooks been, and is he therefore likely to be, one who "earnestly contends for the Faith once (for all) delivered to the saints?" Is he one who will "minister the doctrine, and sacraments, and discipline of Christ, as this Church hath received the same, according to the commandments of God?" Is he one who will be ready, with all faithful diligence, to "banish and drive away all erroneous and strange doctrines, contrary to God's Word?"

Unless Dr. Brooks has been much belied (and that is a question for the bishops to settle conscientiously as before God), his past record does not promise this. The primary doctrine, which underlies all other doctrines, is in regard to the nature of Christ. Saith St. John: "He that abideth in the doctrine of Christ, he hath both the Father and the Son." And the Apostle in his writings sets forth clearly what is everywhere in the Church maintained as the Catholic Faith. Of this doctrine he says: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds."

Dr. Brooks does not wait for such to come to his house, but goes down to their house (King's chapel) and bids them God-speed. There is a tradition, I believe, that the Apostle, whose words I have quoted, inspired with a divine zeal for the truth as it is in Jesus, on one occasion retired from a bath because the heretic Cerinthus came into it; but the official presence, in a professedly religious assembly, of a man who denies the Lord that bought him, does not drive out Dr. Brooks. Indeed, he eulogizes James Freeman Clarke as "God's true saint, and one of the best and noblest Christians;" and at the consecration of Trinity church, he sent a personal invitation to certain Unitarian preachers to remain at the celebration of the Holy Communion; which thing, if we are correctly informed by Church history, the Nicene Council did not incline to do with their theological progenitor, Arius.

(*b*) As *priest*, Dr. Brooks has been free and open in his utterances in regard to the office and benefits of the Incarnation, and also (he is so conscientious and straightforward) in his practice.

In his volume of sermons it is written: "Every human being in very virtue of his birth into the redeemed world, is a potential member of the Christian Church. His Baptism claims and asserts his membership." Again: "I cannot think about the Christian Church as if it were a selection out of humanity . . they are all members of Christ, children of God, heirs of the kingdom of heaven. Their birth made them so. Their Baptism declared the truth which their birth made true." This is healthy teaching for the Massachusetts children! Dr. Brooks' Church is the whole world; but the Saviour says to His children: "Ye are not of the world, because I am not of the world." He says: "That which is born of the flesh is flesh"—is carnal, not spiritual. He says: "Except a man be born *again*"—"born of water and of the Spirit," he cannot "enter into" or even "see the kingdom of God." St. John says, and this *after* the world was redeemed: "We are of God, and the whole world lieth in wickedness." St. Paul teaches that we are "*baptized* into Christ"—that is the way we get in and become heirs: "As many of you as have been *baptized* unto Christ have put on Christ, and if ye be Christ's then are ye Abraham's seed and *heirs* according to the promise." Again he says we are saved by Christ in the laver of Regeneration, the old term for the font. The Church, following Christ and the Apostles, makes the baptized child say in repeating the catechism, "Baptism wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven."

(*c*) As *king:* Dr. Brooks denies Apostolical Succession, which means, simply, the traditional authority of Christ. That authority is apparently, in his judgment, not confined to the Church, unless it be to his Church which is the whole world. In this matter he certainly shows his faith by his works. He publicly and officially consorts with ministers of modern religious societies, not even restricting himself to those who are called "orthodox." As an individual he ventures to do that which the kingdom which he professes to represent, alone has the right to do, viz., to settle terms of association and communion with other religious bodies. In this action he debauches the public sense in a dreadful manner. He removes the ancient landmarks, and turns the simple ones out of the path. Even a child can know *who his teacher is*, while the most mature may not always be competent to estimate the value of that which is taught.

It is in this shape that the question of Dr. Brooks' consecration as a ruler, and guide, and a representative and expounder of Catholic faith and practice for the diocese of Massachusetts, and as an associate of themselves, comes before the college of the Apostles, the House of Bishops.

The matters involved are vital and fundamental; and Dr. Brooks is *on record* by over twenty years of ministry in regard to them. If the statements made are true, I do not see how it is *possible* for Catholic bishops to consent to his consecration.

This is certainly a time when plain speaking is demanded. The issue is squarely pressed upon the Church to define herself in regard to her faith and her authority. The matters in question involve not merely the Church's well-being, but her *being*, her very existence. They are vital and radical matters. The issue really is,

not whether a man shall be rebuked or be honored, but whether the Church shall utter her Lord's voice, and do His work in the world, Massachusetts not excepted.

Never, it seems to me, in all the history of the Church in this country, has there been an issue more serious, unless [in her original organization. Many are watching and praying, trembling for the Ark of God. Unbelievers and dissenters alike betray their interest; as do the many souls wearied with the strife of tongues and seeking a haven of rest.

Conferring a mitre upon Dr. Brooks will be understood to endorse and emphasize his teachings and his actions, and will extend immeasurably his opportunities of repeating the same in future, and in a position vastly more difficult to assail.

A crisis has come in the Church's life, and this is certainly a time for all faithful Churchmen ,to fast and pray. God grant that the apostles of to-day may prove as zealous for the honor of God, as tenacious of the old faith and the old way, and as careful of souls as their predecessors. God grant that they may prove as fearless of public clamor, as indifferent to the judgment of men in the discharge of their high duty, as determined to cause the world to become conformed to Christ,and to prevent the Church from becoming conformed to the world. And God grant that the voice we hear from them may be that of the New Testament and of the one Catholic and Apostolic Church of all the ages.

ERASTUS W. SPALDING.

Eufaula, Ala.

ARITHMETICAL TRUTH.

To the Editor of The Living Church:

In answer to the repeated assertion that the Rev. Dr. Phillips Brooks was elected to the see of Massachusetts by a practically unanimous vote on the part of the clergy, permit me to call attention to the fact that he received less than one-half of the clerical vote, the number of clergy canonically connected with the diocese being one hundred and ninety, of which number he received ninety-two votes. The testimonial of his election is signed by considerably less than two-thirds of the clergy, bearing only one hundred and fifteen names out of one hundred and ninety; many of the signatories affixed their names under a mistake of fact, supposing the testimonial to be an attestation rather than an endorsement.

ATHANASIUS.

CONTROL OF CANDIDATES FOR ORDERS.

To the Editor of The Living Church:

One very grave aspect of the possible confirmation of the election of the Rev. Phillips Brooks, which has not, unless I mistake, as yet been touched upon, is the complete power that a bishop has over his candidates for Holy Orders. Without doubt, the bishops now having the matter under consideration,appreciate this responsibility much more than others in the Church; probably also, many enthusiastic laymen are entirely unconscious of it.

As every priest who has passed through the ordeal of candidateship knows, all candidates are entirely in the hands of the bishop to whom they are responsible. He accepts or rejects their papers, advises his Standing Committee in the same matter. He directs the place and scheme of study for the candidate. No matter what degree a man may have, or what study and examinations he may have gone through, he has to pass the three "canonical examinations" before the diocesan examining chaplains. These chaplains are appointed—standing or special—solely at the choice of the bishop, and the bishop is expected to be present and to conduct at least one of these examinations. It is thus seen that the bishop has entire control over the views—the theology or lack of it—of every priest whom he ordains; he can make his examinations difficult or lenient to the point of a complete bar or an easy entrance; and can drop or hold back, or press forward any candidate, as he chooses. The canons impose no check upon him whatever. He alone has the final responsibility.

PRESBYTER.

THE EVIDENCE IN DR. BROOKS' CASE.

To the Editor of The Living Church:

The editorials of *The Churchman* for June 6th, open with the assertion of the "overwhelming majority of the standing committees" in confirmation of Dr. Brooks. This seems a little "previous," seeing that at that time not one half of these committees were heard from.

The editorial on the "evidence" is hardly satisfactory. It ignores, conveniently, the evidence against the confirmation of Dr. Brooks: his rejection of the Historic Episcopate as of divine institution, his contemptuous and vehement repudiation of the Apostolic Succession, (expressed in the institution office of the Prayer Book, and implied in the Ordinal), his "special invitation" of Unitarian ministers to receive the Holy Communion (in violation of the rubric after the Confirmation office) his action in the Abbott installation recognizing the ministry of a Congregational minister whose opinions are so unsatisfactory, etc. And it seems to forget its own utterance that such actions of Dr. Brooks are so irregular that his confirmation and consecration would be indefensible if he were to continue them when elevated to the episcopate; though it insists that Dr. B. should make no explanation and no pledges on these points, but that bishops and standing committees shall yet say, in the presence of God, that they "do not know or believe that he is liable to evil report for error in religion, or that there is any impediment whereby he should not be admitted to this high office" and be invested with an immense power of injury if he should continue these irregularities; and they must say so in the amiable "hope" that he "won't do so any more."

(In view of the Bishop Colenso and the Bishop Cummins schisms and scandals, it is much to ask of the authorities of the Church to accept him "in hope" rather than on his record.)

There is another mischievous fallacy born of Congregational theories, at the bottom of the editorials and correspondence and probably of the action of some standing committees which should be exploded now, before it gets recognition in the practical action of our standing committees and bishops and continue to plague us hereafter. It is that the diocese shall have virtually the right to decide who its bishop shall be. *The Churchman* parades the vote of the diocese, the large majority, the enthusiasm, and all that. These would be dangerous grounds on which to rest an acceptance of their action. We remember that our Lord was rejected by popular clamor, which might then have been called enthusiasm, and by a large majority, as it seemed. Dr. Brooks had such a large majority in the diocese, therefore the whole Church must take that as all sufficient. Suppose Boston were Arian a not impossible supposition; must the whole Church acquiesce in an election by an Arian diocese? Do we not know that Catholic bishops promptly set aside such elections?

The Episcopate, in principle and in practice, has always rightly reserved to itself the conferring of the Episcopate. The Apostolate chooses its own members. There is no such thing as diocesan independence and autonomy in the matter of the episcopate. The true theory is that the diocese nominates its choice and submits it to the clergy and laity represented by the Standing Committee; and the final decision, or election, is by the College of Bishops, who have the unquestioned right to reject the whole previous action, and refuse consecration.

As to Dr. Hopkins' assertion that "as long as any one of our dioceses wants a Broad Church bishop, or a Low Church bishop, (or a ritualistic bishop), it has a right to him," we would say: Only with the consent of the standing committees and of the bishops, on whom the responsibility is expressly laid by canon, to declare solemnly that that they do not know or believe there is "any impediment" whatever why he should not be consecrated. Of course, then the committees and bishops are to act independently; not simply to record the vote of the diocese, but for themselves and for the Church, and under solemn responsibility.

It is curious to note that the advocates of Dr. Brooks conveniently ignore *this "evidence" against him.*

RAVENSCROFT.

DR. BROOKS AND THE EPISCOPATE.

To the Editor of The Living Church:

Inasmuch as Dr. Brooks has strongly avowed his disbelief in the divine origin of the Episcopate, what then is to be the significance of that solemn consecration in which he would participate? The Church believes it to be a divine order, and confers it as such. The preface to the Ordinal declares that "from the Apostles' times there have been these three orders in Christ's Church, bishops, priests, and deacons; "and that none are to be accounted or taken to be a lawful bishop, priest, or deacon in this Church, except he hath had episcopal consecration or ordination;" and one prayer in the service for the consecration of a bishop reads, "Almighty God who by Thy Holy Spirit hath appointed divers orders of ministers in Thy Church." etc. The Church confers the Episcopate as a divine order: how can Dr. Brooks receive it as the Church confers it? If the Episcopate is only an ecclesiastical appointment or office, why should it be conferred as an order, by a separate and far more solemn ceremony, called "The Ordaining or Consecrating of Bishops." It is reported that Dr. Brooks has said of the sectarian denominations; "What have we that they have not?" or "what can we give them that they lack?" If he is made a bishop he will, like other bishops, be receiving applications from ministers of the various denominations to enter our ministry. As this Church does not recognize the validity of their ordinations he will have to proceed with them on that principle according to the canons; they will have to become first, candidates for Holy Orders with a term of study. Then he will ordain them deacons, and afterward priests. Now these ministers are either validly ordained or they are not. The Church says they are not and ordains them accordingly; Dr. Brooks says they are. The Church would never repeat an ordination which could be regarded as valid: for it would be as much sacrilege to repeat a valid ordination as a valid Baptism. The Church never reordains one coming to her who has already been ordained by a bishop in Apostolical Succession; though she does ordain those who have been ordained by "bishops" not in Apostolical Succession, like the Methodist "bishops." Now since Dr. Brooks regards these sectarian ordinations as valid, there would seem to be a gross inconsistency in his ordaining them when they come to the Church. What are they going to receive which they have not? What do they lack which he is going to bestow?

If he should say: This is only a ceremony to give you permission to officiate in the Episcopal Church, he would be met with the answer that what he assumed to do was quite other than that; that the whole proceeding repudiated their former ordination and assumed to give them authority, for the first time, to minister in holy things.

There would seem to be a great inconsistency in his ordaining men who he thinks are already validly ordained and whom the Church thinks are not so.

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HINTS TO THOSE WHO TRAVEL.

CULLED FROM THE EXPERIENCE OF OLD TRAVELLERS.

"TRAVELLERS must be content," says Shakespeare, and so they must, but not too content. One cannot expect to take home-comforts with him everywhere; but, on the other hand, one must not consider all discomforts inevitable merely because they are so universal. Very often the remedies are simple and easily applied. For instance, the worst of these ills, which, by common consent, is nausea, from the motion of the cars, may be entirely prevented in the following way:

Take a sheet of writing paper large enough to cover the chest and stomach, and put it on under the clothing, next to the person. If one sheet is not large enough, paste the edges of two or three together, for the chest and stomach must be well covered. Wear the paper thus as long as you are travelling, and change it every day, if your journey is a long one. Those who have tried it say that it is a perfect defense.

In spite of the declarations to the contrary, it is possible to both read and write with comfort while travelling, if one knows how. Pains in the head after reading on the cars are due to an unusual strain upon the muscles of the eye, its focus being changed almost incessantly; but with an occasional rest, the muscles will not find the work too hard. So try the plan of reading for *ten* minutes, and then, for *five* minutes, reviewing what you have read. But if, meanwhile, you wish to look out of the window, let it be the one on the other side of the car, for to look out of the one next you, will require quick focal changes as tiring to the eye as reading.

There are two ways of writing on the train. The first requires that the paper be laid upon a light board, perhaps eighteen inches square; one end of this will rest in your lap, and the end furthest from you will be raised a few inches by a cord which passes round the neck. The whole affords a sloping desk which moves with the body and is fairly satisfactory. The simpler, and perhaps the better, plan is to place your tablet upon a feather pillow in your lap, when you will find the elasticity of the feathers reduces the motion to a minimum, and makes writing easy.

One of the lesser discomforts of travelling is the difficulty of standing or walking in a moving train; yet railroad men run or walk with perfect ease. The secret lies in allowing the body to sway with the motion of the cars, the knees being slightly bent, while the feet are at the same time held ready to be braced firmly, if necessary.

Those to whom the term "sleeper" is a hollow mockery, may profit by the experience of salesmen and others who travel frequently, and have the bed made up with the pillow toward the locomotive. Just why this should make sleep easier is not explained, but the plan is highly recommended.

If you are ever in straits for a clean handkerchief or two when no washerwoman is within easy call, try this plan: Upon reaching your hotel, take all your soiled handkerchiefs, wash and rinse them, and spread them out smoothly on the window panes. Be sure that there are no creases, and that the corners form right angles. When dry and carefully folded, no one could tell that they had not been ironed. Heavily-embroidered handkerchiefs will not look as smooth as plain ones, but will certainly defy detection across a car aisle. Whether at home or abroad, it is always better to treat mourning handkerchiefs in this way, as their black borders will not fade so rapidly as when washed as usual.—*Ladies' Home Journal.*

TRAVELLING OUTFIT.—The materials used for travelling are light weight Scotch woollen or fine camel's-hair, made up with some degree of elegance, yet in a simple, dainty manner. The long ulster is an accepted companion of the voyage, and is altogether the most comfortable garment a lady can buy, who contemplates an extended tour by steamer or rail. It may be either single or double-breasted, or lapped over on one side, and finished with a high notched collar, or made with a cape or a succession of capes. For summer and demi-season wear, a simple double-breasted garment, made of dainty heather-mixed cloth, and lined with corded silk in harmonizing colors, is to be preferred. Such a garment should be made with a wide lap at the back, without pleats below the waist, in order to ensure its being light in weight. Bone buttons, or buttons covered with the material of the ulster finish it. The travelling ulster should reach to the foot of the dress. Occasionally large pockets are placed far back on the hips. The English tailors make very pretty caps and toques of the material of the ulster, either with or without a trimming of velvet. When severely plain, such a hat may be made in the shape of a man's soft felt hat, with the crown slightly crushed in at the centre, or it may be in turban or toque shape; in the latter case it is more becoming if it is finished with a facing of dark velvet, though it is desirable to keep all such hats as severe as possible in style.

The umbrella has come to be almost as necessary a part of a travelling outfit in this country as in England, so frequently does showery weather succeed to sunny skies. At all events, no wise person would think of starting on a journey without being well accoutered to meet any kind of weather. The most delightful kind of umbrellas are not those mounted with heavy metal mountings of either silver or gold, that increase the weight. The ideal umbrella is of feather weight. Those made of fine, strong silk, mounted on the lightest of paragon frames, are preferred. A stick of fragrant *weichsel*, a species of Bavarian cherry, which gives forth a slight fragrance like violets, is liked better than anything else for a stick. The ordinary cherry, which also has a little of the fragrance of *weichsel* while new, is often sold for it, but is a very inferior wood. In selecting an umbrella for wear, do not buy a twilled silk, but plain silk of even taffeta weave, which, in the nature of its make, will wear even, the strain being on all parts, while in a twilled silk the rep brings special strain on special parts.

Nothing is more useful in travelling than several silk or gingham shirts to wear under the ulster or with a covert coat, in case the dress bodice is too warm.—*Helena Rowe, in Good Housekeeping.*

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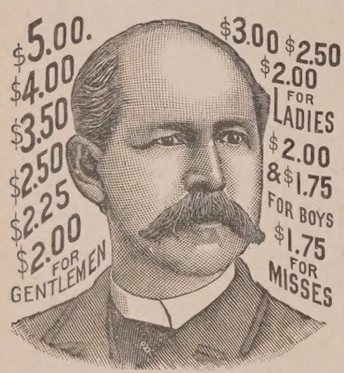

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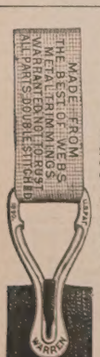

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OPINIONS OF THE PRESS.

The Diocese of Springfield.

WILL THEY CONSENT?—But now, those same bishops are asked to give their consent to the consecration to their own Order of one who openly declares: "I do not believe that the threefold organization of the Christian Ministry, or the existence of the Episcopate, is essential to the being of a Christian Church." (The Rev. P. Brooks, Church Congress, 1890). The present crisis in the Church is of greater moment than a mere clash of Church parties. It is a test and trial of the Church herself, through her bishops and standing committees, whether they will be faithful to their own past solemn declarations and to the terms of the Ordinal, in the face of the tremendous pressure of popular clamor in the secular press, and of the fascination of a brilliant personality.

Southern Churchman.

REFORMED EPISCOPAL.—We seldom have opportunity to read *The Episcopal Recorder* of Philadelphia, the organ of the Reformed Episcopal Church; but what was our surprise to find last week a correspondent protesting against the growing ritualism of our young sister! He sees surplice, sees sign of the cross in Baptism, sees minister standing with his back to the people while he consecrates the Lord's Supper, sees people standing up at the offertory while the choir sings, and most horrible, sees book marks to mark the changes of the Church seasons! And our correspondent asks: "Will it stop here?" We fear not; there is no telling where it will stop. Now is it not time for the Episcopal ministers of this organization to return to us. We will be delighted to have them back.

Church News.

METHODS OF THE CHURCH.—After all, the Church furnishes an outlet to all phases of individual effort and experience, provided her versatile and many-sided instrumentalities are brought into use. Of course, this is a common platitude which has been forever reiterated, but just like all important things that are familiar, is precisely that which needs repetition. A child that can barely read can take part in the services, can offer his prayers aloud, confess his sins, sing God's praises in public worship, and tell his wants and express his feelings without self-consciousness, without thinking how it will sound to the people about him, not imagining that he is doing anything remarkable, or that will give him credit in the eyes of others. Naturally, therefore, whatever cuts off from the worshipper any of the means the Church has intended for our use—be it a choir monopolizing the functions of praise, with the entire music too difficult for the congregation, be it the failure of the minister to teach his people the splendid reach of their privileges, or be it the apathy of the people to make use of what lies in their hands—so far limits and hampers the Church in the sweet largess of her ministration of help and sympathy, and instruction to souls seeking the true and right way of doing the blessed Father's will. There is one element of undefiled religion wrought by the Church's ways that is totally unrecognized by the world, though shining with a lustre bright and clear in heaven's sight; and that is the deep, sacred experience of a "life hid with Christ in God." This cannot be talked about, much less boasted of. Like an opened box of precious ointment its fragrance departs when exposed to the critical gaze of the world. And this is the spring of active duty and patient endurance, be the way never so weary, and the groundwork of self-sacrifice for other's good—what modern philosophy calls altruism—and of the attractive beauty and strength of finished Christian manhood.

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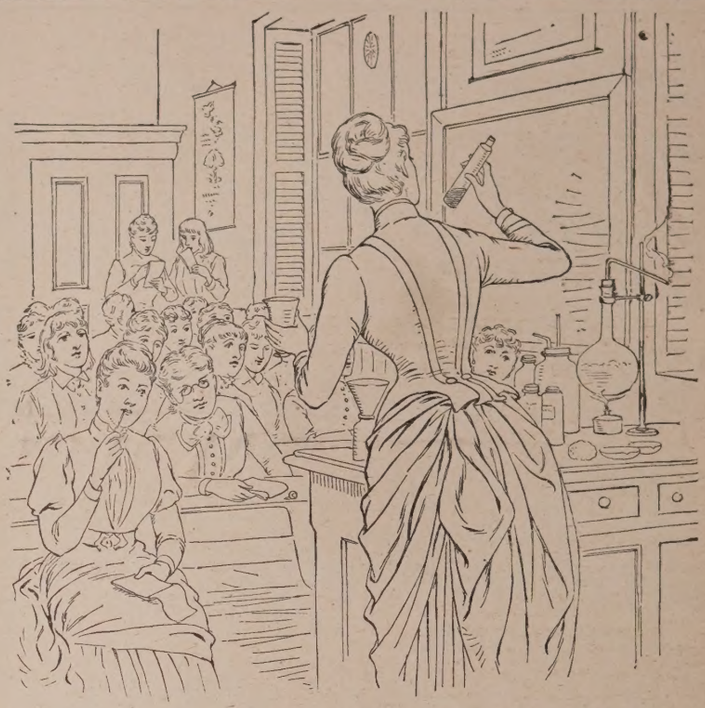

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